Articles

whereupon it was agreed

by the Archbishoppes and Bi-shoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde GOD, 1562, according to the computation of the Churche of Englande, for the auoiding of the diuersities of opinions, and for the stablishyng of consent touching true religion.

Put foorth by the Queenes aucthoritie.

Ann: Dyson

Articles 3
Of fayth in the holy
Trinitie.

THERE is but one lyuing and true GOD, euerlastyng, without bodye, partes, or passions, of infinite power, wisedome, & goodnesse, the maker and preseruer of al thynges both visible and inuisible. And in vnitie of this Godhead, there be three persons, of one substaunce, power, and eternitie, the father, the sonne, and the holy ghost.

Of the worde or sonne of God, whiche was made very man. 2

THE sonne whiche is the worde of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, tooke mans nature

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christ, very GOD and very man, who truely suffered, was crucified, dead, and buryed, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylte, but also for all actuall sinnes of men.

3 Of the goyng downe of Christ into hell.

AS Christe dyed for vs, and was buryed: so also it is to be beleued that he went downe into hell.

4 Of the resurrection of Christe.

CHrist did truely aryse agayne from death, and toke agayne his body, with flesche, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyl he returne to iudge al men at the last day.

Of the holy ghost.

5 THE holy ghost, proceedyng from the father and the sonne, is of one substaunce, maiestie, and glory, with the father and the sonne, very and eternall God.

Of

Of the sufficiencie of the holy Scriptures for saluation. 6

HOly Scripture conteyneth all thynges necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, is not to be required of any man, that it should be beleued as an article of the fayth, or be thought requisite necessarie to saluation. In the name of holy Scripture, we do vnderstande those Canonicall bookes of the olde and newe Testament, of whose aucthoritie was neuer anye doubte in the Churche.

Of the names and number of the Canonicall Bookes.

Genesis.
Exodus.
Leuiticus.
Numerie.
Deuteronomium.
Iosue.
Iudges.
Ruth.
The.1.booke of Samuel.
The.2.booke of Samuel.
The.1.booke of Kynges.
The.2.booke of Kinges.
The.1.booke of Chroni.
The.2.booke of Chroni.
The.1. booke of Esdras.
The.2.booke of Esdras.
The booke of Hester.
The booke of Iob.
The Psalmes.
The Prouerbes.
Ecclesia.or preacher.
Cantica,or songes of Sa.
4.Prophetes the greater.
12.Prophetes the lesse.

And the other bookes as (Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe anye doctrine. Suche are these folowyng.

The third boke of Esdras.
The fourth boke of Esdras
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The booke of VViſdome.
Iesus the ſonne of Sirach.
Baruch, the Prophet.
The ſong of the three children.
The ſtorie of Suſanna.
Of Bel and the Dragon.
The prayer of Manasses.
The.1. booke of Macha.
The.2. booke of Macha.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

7 Of the olde Testament.

THE olde Testament is not contrarye to the newe, for both in the olde and newe Testamente, euerlastyng lyfe is offered to mankynde by Christe, who is the onlye mediatour betweene God and man, beyng both God and man. Wherefore they are not to be hearde, whiche faigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geuen

from

com God by Moyses, as touchyng ceremonies nd rites, do not bynde Chriſtian men, noꝛ the iuſſe pꝛeceptes therof, ought of neceſſitie to be re-eaued in any common wealth: yet notwithſtan-yng, no Chriſtian man whatſoeuer, is free from he obedience of the commaundementes, whiche re ꝯalled moꝛall.

Of the three Creedes. 8

THE thꝛee Credes, Nicene Crede, Athana-ſius Crede, and that whiche is commonlye called the Apoſtles Crede, ought thꝛoughlye to be receaued and beleued: foꝛ they may be pꝛoued by moſt certayne warrauntes of holy Scripture.

Of originall or byrth ſynne. 9

ORiginall ſinne ſtandeth not in the folow-ing of Adam (as the Pelagians do bayne-ly talke) but it is the fault and coꝛruption of the nature of euerye man, that naturally is en-gendꝛed of the offſpꝛyng of Adam, whereby man is very farre gone from oꝛiginall ryghteouſneſſe, and is of his owne nature enclyned to euyll, ſo that the fleſhe luſteth alwayes contrarye to the ſpirite, and therefoꝛe in euery perſon boꝛne in-to this woꝛlde, it deſeꝛueth Gods wꝛath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the lust of the flesh, called in Greke φρόνημα σαρκός, whiche some do expounde the wysedome, some sensualitie, some the affection, some the desyre of the flesh, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of synne.

10 Of free wyll.

THE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne naturall strength and good workes, to faith and callyng vpon GOD: Wherefore we haue no power to do good workes pleasaunt and acceptable to GOD, without the grace of God by Christe preuentyng vs, that we may haue a good wyll, & workyng with vs, when we haue that good wyll.

11 Of the iustification of man.

WE are accompted ryghteous before God, only for the merite of our Lord & sauiour Iesus Christ, by faith, & not for our owne workes

workes or deseruinges. Wherefore, that we are iustified by fayth only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homilie of iustification.

Of good workes.

ABeit that good workes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and do spring out necessarilie of a true and liuely faith, in so much that by them, a liuely faith may be as euidently knowen, as a tree discerned by the fruite.

Of workes before iustification.

WOrkes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spring not of fayth in Iesu Christ, neyther do they make men meete to receaue grace, or (as the schole auctiours say) deserue grace of congruitie: yea rather for that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of sinne.

14 Of workes of supererogation.

VOluntarie woꝛkes, beſides, ouer and aboue Gods commaundementes, whiche they call woꝛkes of ſupererogatiõ, can not be taught without arrogancie and impietie. Foꝛ by them men do declare that they do not only render vnto God as much as they are bounde to do, but that they do moꝛe foꝛ his ſake then of bounden duetie is required: Wheras Chriſte ſayth plainely, When ye haue done al that are commaunded to you, ſay. We be vnpꝛofitable ſeruauntes.

15 *Of Chriſte alone without ſinne.*

CHriſte in the trueth of our nature, was made lyke vnto vs in al thinges (ſinne only except) from whiche he was clearely voyde, both in his fleſh, & in his ſpirite. He came to be the lambe without ſpot, who by ſacrifice of hym ſelfe once made, ſhoulde take away the ſinnes of the woꝛlde: and ſinne (as S. Iohn ſayth) was not in hym. But all we the reſt (although baptized, and boꝛne agayne in Chriſte) yet offende in many thinges: and yf we ſay we haue no ſinne, we deceaue our ſelues, and the trueth is not in vs.

Of

Of ſinne after Baptiſme. 16

NOT euery deadly ſinne willingly committed after baptiſme, is ſinne agaynſt the holy ghoſt, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to ſuch as fal into ſinne after baptiſme. After we haue receaued the holy ghoſt, we may depart from grace geuen, and fall into ſinne, and by the grace of God (we may) aryſe agayne and amend our lyues. And therefore, they are to be comdemned, whiche ſay they can no more ſinne as long as they lyue here, or denie the place of forgeueneſſe to ſuche as truely repent.

Of predeſtination and election. 17

PRedeſtination to lyfe, is the euerlaſtyng purpoſe of God, wherby (before the foundations of the world were layd) he hath conſtantly decreed by his councell ſecrete to vs, to deliuer from curſe and damnation, thoſe whom he hath choſen in Chriſte out of mankynde, and to bryng them by Chriſte to euerlaſtyng ſaluation, as veſſels made to honour. Wherfore they which be indued with ſo excellent a benefite of God, be called accordyng to Gods purpoſe by his ſpirite worky̆ng in due ſeaſon: they through grace obey the callyng: they be iuſtified freely: they be made ſonnes of God by adoption: they be made lyke

the image of his onelye begotten sonne Iesus Christe: they walke religiously in good workes, and at length by gods mercy, they attaine to euerlastyng felicitie.

As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comfort to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifying the workes of the flesh, & their earthlye members, and drawing vp their mynde to hygh and heauenly thinges, as well because it doth greatly establyshe and confirme their fayth of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towardes God: So, for curious and carnal persons, lacking the spirite of Christe, to haue continually before their eyes the sentence of Gods predestination, is a most daungerous downefall, whereby the deuyll doth thrust them either into desperation, or into recheleſnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyl of God is to be followed, which we haue expressye declared vnto vs in the worde of God.

Of obtaynyng eternall ſaluation, only by the name of Chriſte. 18

THey alſo are to be had accurſed, that preſume to ſay, that euery man ſhalbe ſaued by the lawe or ſect which he profeſſeth, ſo that he be diligent to frame his lyfe accordyng to that lawe, and the lyght of nature. For holy ſcripture doth ſet out vnto vs onely the name of Jeſus Chriſte, whereby men muſt be ſaued.

Of the Church. 19

THe viſible Church of Chriſte, is a congregation of faythfull men, in the which the pure worde of God is preached, and the Sacramentes be duely miniſtred, accordyng to Chriſtes ordinaunce in all thoſe thynges that of neceſſitie are requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in their lyuing and maner of ceremonies, but alſo in matters of fayth.

Of the auctoritie of the Church. 20

THE Church hath power to decree Rites or Ceremonies, and auctoritie in controuerſies of fayth: And yet it is not lawfull for the Church to ordayne any thyng that is contrarie to

Gods worde written, neyther may it so expounde one place of scripture, that it be repugnaunt to another. Wherefore, although the Churche be a witnesse and a keper of holy writ: yet, as it ought not to decree any thing agaynst the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21 Of the aucthoritie of generall Counselles.

GEnerall Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an assemblie of men, wherof all be not gouerned with the spirite & worde of God) they may erre, and sometyme haue erred, euen in thinges parteynyng vnto God. Wherfore, thinges ordayned by them as necessary to saluation, haue neyther strength nor aucthoritie, vnlesse it may be declared that they be taken out of holy Scripture.

Of Purgatorie.

22 THE Romishe doctrine concernyng purgatorie, pardons, worshipping and adoration as well of images, as of reliques, and also inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

Of

Of miniſtring in the congregation.

23

It is not lawfull for any man to take vpon hym the office of publique preaching, or miniſtryng the Sacramentes in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to iudge lawfully called and ſent, which be choſen and called to this worke by men who haue publique aucthoritie geuen vnto them in the congregation, to call and ſende miniſters in the Lordes vineyarde.

Of ſpeaking in the congregation, in ſuche a tongue as the people vnderſtandeth.

24

It is a thyng plainely repugnaunt to the worde of God, & the cuſtome of the primatiue Church, to haue publique prayer in the Churche, or to miniſter the Sacramentes in a tongue not vnderſtanded of the people.

Of the Sacramentes.

25

Sacramentes ordayned of Chriſte, be not onlye badges or tokens of chriſtian mens profeſſion: but rather they be certaine ſure witneſſes and effectuall ſignes of grace and Gods good wyll towardes vs, by the which he doth worke inuiſibly

in vs, and doth not only quicken, but also stre
then and confirme our fayth in hym.

There are two Sacramentes ordeyned
Christe our Lorde in the Gospell, that is to s
Baptisme, and the supper of the Lorde.

Those fiue, commonly called Sacrament
that is to say, Confirmation, Penaunce, Orde
Matrimonie, and extreme Unction, are not
be compted for Sacramentes of the Gospel, bei
such as haue growen partly of the corrupt follo
ing of the Apostles, partly are states of life allo
in the scriptures: but yet haue not lyke nature
Sacramentes with Baptisme and the Lorde
Supper, for that they haue not any visible sign
or ceremonie ordayned of God.

The Sacramentes were not ordeyned of Chr
to be gased vpon, or to be caryed about: but th
we shoulde duely vse them. And in suche only
worthyly receaue the same, they haue a whol
some effect or operation: But they that receau
them vnworthyly, purchase to them selues dam
nation, as saint Paul sayth.

26 Of the vnworthynesse of the mini
sters, which hinder not the effect of the
Sacramentes.

Although in the visible Churche the euyll b
euer myngled with the good, & sometime th
euyll haue cheefe auctoritie in the ministra
tion

tion of the worde & Sacramentes: yet forasmuch as they do not the same in their owne name, but in Christes, and do minister by his commission and aucthoritie, we may vse their ministerie, both in hearing the worde of God, and in the receauing of the Sacramentes. Neyther is the effecte of Christes ordinaunce taken away by their wickednes, nor the grace of Gods giftes diminished from suche as by fayth and ryghtly do receaue the Sacramentes ministred vnto them, which be effectuall, because of Christes institution and promise, although they be ministred by euyll men.

Neuertheless, it appartayneth to the discipline of the Churche, that inquirie be made of euyll ministers, & that they be accused by those that haue knowledge of their offences: and finally, beyng founde guyltie by iust iudgement, be deposed.

Of Baptisme.

BAptisme is not onlye a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened: but is also a signe of regeneration or newe byrth, whereby, as by an instrument, they that receaue Baptisme rightlye, are grafted into the Church: the promises of the forgeuenesse of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed & sealed: faith is confirmed, and grace encreased by vertue of pray-

er vnto God. The baptisme of young chyldren, is in anye wyse to be retayned in the Churche, as most agreeable with the institution of Christe.

28 Of the Lordes Supper.

THE Supper of the Lorde is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to such as ryghtly, worthylye, and with fayth receaue the same, the bread whiche we breake is a partakyng of the bodye of Christe, and lykewyse the cuppe of blessing is a partaking of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wyne) in the Supper of the Lorde, can not be proued by holy writ: but is repugnaunt to the playne wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper, onlye after an heauenly and spirituall maner: And the meane whereby the bodye of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper, was not by Christes ordinaunce reserued, caryed about, lyfted vp, or worshypped.

Of

Of the wicked which do not eate the body of Christ in the vse of the Lordes Supper.

THE wycked, and suche as be voyde of a lyue-ly fayth, although they do carnally and visi-bly presse with their teeth (as Saint Au-gustine sayth) the Sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather to their condemnation do eate and drynke the signe or Sacrament of so great a thyng.

Of both kyndes.

THE cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinaunce and commaundement, ought to be ministred to all Christian men alyke.

Of the one oblation of Christe finished vpon the Crosse.

THE offering of Christe once made, is the per-fect redemption, propiciation, and satisfacti-on for all the sinnes of the whole worlde, both originall and actuall, and there is none o-ther satisfaction for sinne, but that alone. Where-fore the sacrifices of Masses, in the whyche it was commonly sayde that the Priestes did offer Christe

for the quicke and the dead, to haue remission of paine or gilt, were blasphemous fables and daungerous deceiptes.

Of the mariage of Priestes.

32 Bysshopes, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the state of single lyfe, or to abstayne from mariage. Therefore it is lawfull also for them, as for all other Christian men, to marye at their owne discretion, as they shal iudge the same to serue better to godlynesse.

33 Of excommunicate persons, how they are to be auoyded.

That person whiche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntyll he be openly reconciled by penaunce, and receaued into the Churche by a iudge that hath auctoritie thereto.

34 Of the traditions of the Church.

It is not necessarie that traditions and ceremonies be in all places one, or vtterly like, for at all tymes

tymes they haue ben diuerse, and may be chaunged accordyng to the diuersitie of countreyes, tymes, and mens maners, so that nothyng be ordeyned agaynst Gods worde. Whosoeuer through his priuate iudgement, wyllingly and purposely doth openlye breake the traditions and ceremonies of the Churche, which be not repugnaunt to the worde of God, and be ordayned and approued by common auctoritie, ought to be rebuked openlye (that other may feare to do the lyke) as he that offendeth agaynste the common order of the Churche, and hurteth the auctoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler and nationall Churche, hath auctoritie to ordayne, chaunge, and abolyshe ceremonies or rites of the Church ordayned only by mans auctoritie, so that all thynges be done to edifiyng.

Of Homilees.

THE seconde booke of Homilees, the seuerall tytles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilees, whiche were set foorth in the tyme of Edwarde the first: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctlye, that they may be vnderstanded of the people. 35

Of the names of the Homilees.

1 Of the right vſe of the Churche.
2 Agaynſt perill of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, firſt of faſtyng.
5 Agaynſt gluttony and drunkenneſſe.
6 Againſt exceſſe of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes ought to be miniſtred in a knowen tonguc.
10 Of the reuerente eſtimation of Gods worde.
11 Of almes doing.
12 Of the Natiuitie of Chriſte.
13 Of the paſſion of Chriſte.
14 Of the reſurrection of Chriſte.
15 Of the worthie receauing of the Sacrament of the body and blood of Chriſte.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Agaynſt Idleneſſe.
21 Agaynſt rebellion.

50 *Of conſecration of Byſhops and miniſters.*

THE booke of Conſecration of Archbyſhopes and Byſhopes, and orderyng of Prieſtes and Deacons, lately ſet foorth in the tyme of Edwarde

edwarde the sixte, and confyrmed at the same yme by aucthoritie of Parliament, doth conteine all thynges necessarie to suche consecration and orderyng: neyther hath it anye thyng, that of it selfe is superstitious or vngodly. And therefore, whosoeuer are consecrate or ordered accordyng to the rytes of that booke, sence the seconde yere of the aforenamed kyng Edwarde vnto this tyme, or hereafter shalbe consecrated or ordred according to the same rites, we decree all suche to be ryghtly, orderly, and lawfully consecrated and ordered.

Of Ciuill Magistrates.

THe Queenes Maiestie hath the cheefe power in this Realme of England, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuill, in al causes doth appartaine, and is not, nor ought to be subiect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe gouernement, by whiche tytles we vnderstande the myndes of some slaunderous folkes to be offended: we geue not to our Princes the ministring either of Gods word, or of Sacramentes, the whiche thyng the Iniunctions also lately set forth by Elizabeth our Queene, doth most playnely testifie: But that onlye prerogatiue whiche we see to haue ben geuen alwayes to all godly Princes

tes in holy Scriptures by God hym selfe, that is, that they shoulde rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restrayne with the ciuill swoorde the stubburne and euyll doers.

The Byshoppe of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme maye punyshe Christian men with death, for heynous and greeuous offences.

It is lawfull for Christian men, at the commaundemente of the Magistrate, to weare weapons, and serue in the warres.

Of Christian mens goodes, which are not common.

THE ryches and goodes of Christians are not common, as touchyng the ryght, tytle, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng, euery man ought of suche thynges as he possesseth, liberally to geue almes to the poore, accordyng to his habilitie.

Of a Christian mans othe.

AS we confesse that bayne and rashe swearing is forbidden Christian men by our Lord Iesus Christe, and Iames his Apostle: So

we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and trueth.

The Ratification.

40

THIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth. &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD. 1571.

The Table.

1 Of fayth in the Trinitie.
2 Of Chriſte the ſonne of GOD.
3 Of his goyng downe into hell.
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6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Credes.
9 Of originall ſinne.
10 Of free wyll.
11 Of Iuſtification.
12 Of good workes.
13 Of workes before iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſte alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of predeſtination and election.
18 Of obtayning ſaluation by Chriſte.
19 Of the Churche.
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39 Of a chriſtian mans othe.
40 Of the ratification.

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✻ Cum priuilegio Regiæ maieſtatis.


KEPTH THE LAWE, OBEYETH THE KYNGE, AND IS GOOD TO THE COMMEN
WELTHE · LOVE · THE · COMMEN
PRO LEGE REGE, ET GREGE
PRVDENCIA
IVSTICIA

Articles

whereupon it was agreed

by the Archbyshoppes and Byshoppes of both Prouinces, and the whole Cleargie, in the conuocation holden at London in the yere of our Lorde GOD, 1562. according to the computation of the Churche of Englande, for the auoyding of the diuersities of opinions, and for the stablishyng of consent touchyng true religion.

Put forth by the Queenes auctoritie.

Articles 3

Offayth in the holy Trinitie. 1

THERE is but one lyuing and true GOD, euerlastyng, without body, partes, or passions, of infinite power, wysedome, & goodnesse, the maker and preseruer of al thinges both visible and inuisible. And in vnitie of this Godhead, there be three persons of one substaunce, power, and eternitie, the father, the sonne, and the holy ghoste.

Of the woorde or sonne of God, whiche was made very man. 2

THE sonne whiche is the woorde of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, tooke mans nature

in the wombe of the blessed Virgin, of her sub
staunce: so that two whole and perfecte natures
that is to say, the Godhead and manhood, wer
ioyned togeather in one person, neuer to be diui
ded, whereof is one Christe, very GOD and ver
man, who truely suffred, was crucified, dead, & bu
ried, to reconcile his father to vs, & to be a sacrifice
not onely for original gylte, but also for al actual
synnes of men.

3 *Of the goyng downe of Christe into hell.*

AS Christe dyed for vs, and was buryed: s
also it is to be beleeued that he went down
into hell.

4 *Of the resurrection of* Christe.

CHrist did truely aryse agayne from death, an
tooke againe his body, with flesh, bones, an
al thinges apparteynyng to the perfection
mans nature, wherwith he assended into heaue
and there sytteth, vntil he returne to iudge al m
at the last day.

5 *Of the holy ghost.*

THE holy ghost, proceedyng from the fath
and the sonne, is of one substaunce, maiest
and glory, with the father and the sonne, t
ry and eternal God.

Of the ſuffyciencie of the holy 6
Scriptures for ſaluation.

HOly Scripture conteyneth all thynges neceſſarie to ſaluation: ſo that what ſo euer is not read therein, nor may be proued therby, not to be requyred of any man, that it ſhould be beleeued as an article of the fayth, or be thought requiſite neceſſary to ſaluation. In the name of holy Scripture, we doo vnderſtande thoſe Canonical bookes of the olde and newe Teſtament, of whoſe aucthoritie was neuer any doubte in the churche.

¶ *Of the names and number of*
the Canonicall bookes.

Genesis.	The.1.booke of Chroni.
Exodus.	The.2.booke of Chroni.
Leuiticus.	The.1.booke of Eſdras.
Numerie.	The.2.booke of Eſdras.
Deuteronomium.	The booke of Eſther.
Iſuah.	The booke of Iob.
Iudges.	The Pſalmes.
Ruth.	The Prouerbes.
The.1.booke of Samuel.	Eccleſia.or Preacher.
The.2.booke of Samuel.	Cantica.or ſonges of Sa.
The.1.booke of Kinges.	4. Prophetes the greater.
The.2.booke of Kinges.	12. Prophetes the leſſe.

And the other bookes as (Hierome sayth) th
Church doth reade for example of life and instru
tion of maners: but yet doeth it not applye ther
to stablishe any doctrine. Suche are these fol
wyng.

The. 3. booke of Esdras.
The. 4. booke of Esdras.
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Esther.
The boke of VVisdome.
Iesus the sonne of Sirach.
Baruch, the Prophet.
The songue of the thre chyldren.
The storie of Susanna.
Of Bel and the Drago
The prayer of Manasse
The. 1. booke of Mach
The. 2. booke of Mach

All the bookes of the new Testament, as they a commonly receyued, we do receyue and accomp them for Canonicall.

7 *Of the olde Testament.*

THE olde Testament is not contrary to th newe, for both in the olde and newe Test ment, euerlastyng lyfe is offered to man kynde by Christe, who is the onely mediatour be tweene God and man, being both God and man Wherefore they are not to be hearde, which faigne that the olde fathers dyd looke onely fo transitorie promises. Although the lawe geue

rom God by Moses, as touchyng ceremonies nd rites, doo not bynde Chriſtian men, noꝛ the iuile pꝛeceptes thereof ought of neceſſitie to be re- eyued in any common wealth: yet notwithſtan- yng, no Chriſtian man whatſoeuer, is free from he obedience of the commaundementes, whiche re called mozal.

Of the three Creedes. 8

THE thꝛee Credes, Nicene Crede, Athanaſi- us Crede, and that which is commonly cal- led the Apoſtles Crede, ought thꝛoughly to receyued and beleeued: foꝛ they may be pꝛoued moſt certayne warrantes of holy Scripture.

Of originall or byrth ſynne. 9

ORiginall ſynne ſtandeth not in the folow- ing of Adam (as the Pelagians do vaynely talke) but it is the faulte and coꝛruption of nature of euery man, that naturally is en- ndꝛed of the offſpꝛyng of Adam, whereby man very farre gone from oꝛiginall ryghteouſneſſe, d is of his owne nature enclyned to euyll, ſo t the fleſhe luſteth alwayes contrary to the rite, and therefoꝛe in euery perſon boꝛne in- this woꝛlde, it deſerueth Gods wꝛath and damna-

damnation. And this infection of nature doth re-
mayne, yea in them that are regenerated, wherby
the lust of the flesshe, called in Greke φρόνημα σαρκός,
whiche some doo expounde the wysedome, some
sensualitie, some the affection, some the desyre o
the flesshe, is not subiecte to the lawe of God. And
although there is no condemnation for them that
beleeue and are baptized: yet the Apostle doth con-
fesse, that concupiscence and lust hath of it selfe th
nature of synne.

10 *Of free wyll.*

THE condition of man after the fall of Ada
is suche, that he can not turne and prepa
hym selfe by his owne naturall strength an
good woorkes, to fayth and callyng vpon GOD
Wherfore we haue no power to doo good work
pleasaunt and acceptable to GOD, without th
grace of God by Christe preuentyng vs, that w
may haue a good wyl, & woorkyng with vs, wh
we haue that good wyll.

11 *Of the iustifycation of man.*

WE are accompted ryghteous before G
only for the merite of our Lord & saui
Iesus Christ, by faith, & not for our ow
wo

woorkes or deseruinges. Wherefore, that we are iustified by fayth only, is a most wholesome doctrine, and very ful of comfort, as more largely is expressed in the Homyly of iustification.

Of good workes. 12

ALbeit that good woorkes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and doo spring out necessarily of a true and liuely faith, in so much that by them, a liuely faith may be as euidently knowen, as a tree discerned by the fruite.

Of workes before iustification. 13

WOorkes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spring not of fayth in Jesu Christ, neyther do they make men meete to receaue grace, or (as the schole authours saye) deserue grace of congruitie: yea rather for that they are not done as GOD hath willed and commaunded them to be done, we doubt not but they haue the nature of sinne.

14 *Of workes of ſupererogation.*

VOluntarie wo:kes, beſides, ouer and abo
Gods commaundementes, whiche they c
wo:kes of ſupererogatiõ, can not be taug
without arrogancie and impietie. Fo: by the
men do declare that they do not only render vn
God as much as they are bounde to do, but th
they do mo:e fo: his ſake then of bounden due
is requy:ed: Wheras Chri:ſte ſayth playnly, wh
ye haue done al that are commaunded to you, ſa
We be vnpro:itable ſeruauntes.

15 *Of Chriſte alone without ſinne.*

CHri:ſte in the trueth of our nature, was ma
lyke vnto vs in al thinges (ſinne only excep
from whiche he was clearely voyde, both
his fleſh, & in his ſpirite. He came to be the lam
without ſpot, who by ſacrifice of hym ſelfe on
made, ſhoulde take away the ſinnes of the wo:ld
and ſinne (as S. John ſayth) was not in hym
But al we the reſt (although baptiſed, and bo:n
agayne in Chri:ſte) yet offende in manye thynge
and yf we ſay we haue no ſinne, we deceaue ou
ſelues, and the trueth is not in vs.

O

Of ſinne after Baptiſme. 16

NOt euery deadly ſinne willingly committed after baptiſme, is ſinne againſt the holy ghoſt, and vnpardonable. Wherefore, the aunt of repentaunce is not to be denyed to ſuch fal into ſinne after baptiſme. After we haue ceaued the holye ghoſt, we maye departe from ace geuen, and fal into ſynne, and by the grace God (we may) aryſe agayne & amend our liues. nd therefore they are to be condemned, whiche ye they can no more ſinne as long as they liue ere, or denye the place of forgeueneſſe to ſuche as uely repent.

Of predeſtination and election. 17

PRedeſtination to life, is the euerlaſtyng purpoſe of God, whereby (before the fundations of the worlde were layde) he hath conſtantly ecreed by his counſel ſecrete to vs, to delyuer om curſe and damnation, thoſe whom he hath oſen in Chriſte out of mankinde, and to bryng hem by Chriſte to euerlaſtyng ſaluation, as veſels made to honour. Wherfore they which be inued with ſo excellent a benefite of God, be called ccordyng to Gods purpoſe by his ſpirite working in due ſeaſon: they through grace obey the alling: they be iuſtified freelye: they be made onnes of GOD by adoption: they be made lyke

the image of his onlye begotten ſonne Jeſu
Chriſte: they walke religiouſly in good workes
and at length by Gods mercy, they attayne to
uerlaſtyng felicitie.

As the godly conſyderation of predeſtination
and our election in Chriſte, is ful of ſweete, plea
ſaunt, and vnſpeakeable comforte to godly per
ſons, and ſuch as feele in them ſelues the worki
of the ſpirite of Chriſte, mortifiyng the workes o
the fleſhe, & theyr earthly members, and drawyn
vp theyr mynde to high and heauenly thinges, a
wel becauſe it doth greatly eſtabliſhe and con
firme theyr fayth of eternal ſaluation to be en
ioyed through Chriſt, as becauſe it doth feruentl
kindle theyr loue towardes God: So, for curiou
and carnal perſons, lackyng the ſpirite of Chri
to haue continually before theyr eyes the ſentenc
of Gods predeſtination, is a moſte daungerou
downefall, whereby the deuyl doth thruſt them
eyther into deſperation, or into rechleſneſſe o
moſt vncleane lyuyng, no leſſe perillous then de
peration.

Furthermore, we muſt receaue Gods promiſe
in ſuch wyſe, as they be generally ſet forth to b
in holy ſcripture: and in our doynges, that wyl o
God is to be followed, which we haue expreſſly de
clared vnto vs in the worde of God.

O

obtaynyng eternal ſaluation, on- 18
ly by the name of Chriſte.

They alſo are to be had accurſed, that preſume to ſaye, that euery man ſhalbe ſaued by the lawe or ſect whiche he profeſſeth, ſo that he diligent to frame his lyfe accordyng to that e, and the lyght of nature. For holy ſcripture y ſet out vnto vs onlye the name of Ieſus riſte, whereby men muſt be ſaued.

Of the Churche. 19

The viſible Church of Chriſte, is a congrega- tion of faythful men, in the which the pure word of GOD is preached, and the Sacra- entes be duely miniſtred, accordyng to Chriſtes dinaunce in al thoſe thynges that of neceſſitie e requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and ntioche haue erred: ſo alſo the Church of Rome th erred, not only in theyr lyuyng and maner of remonies, but alſo in matters of fayth.

Of the auctoritie of the 20
Churche.

It is not lawful for the Church to ordayne any thing that is contrary to GODS worde writ- ten, neyther may it ſo expounde one place of

ſcripture, that it be repugnant to another. Wh
foꝛe although the Churche be a witneſſe and a k
per of holy writ: yet, as it ought not to decree a
thing againſt the ſame, ſo beſides the ſame, oug
it not to enfoꝛce any thing to be beleued foꝛ nec
ſitie of ſaluation.

21 ## *Of the auctoritie of general* Counſelles.

GEneral counſelles may not be geathered
geather without the commaundement a
wyl of pꝛinces. And when they be geather
together (foꝛaſmuche as they be an aſſemblie
men, whereof al be not gouerned with the ſpir
and woꝛde of God) they may erre, and ſometi
haue erred, euen in thinges parteining vnto g
Wherfoꝛe, thinges oꝛdeyned by them as neceſſa
to ſaluation, haue neyther ſtrength noꝛ auctho
tie, vnleſſe it may be declared that they be tak
out of holy ſcripture.

22 ## *Of Purgatorie.*

THe Romiſhe doctrine concernyng purgat
rie, pardons, woꝛſhipping and adoꝛation a
wel of images, as of reliques, and alſo inu
cation of Saintes, is a fond thing, vainly inuc
ted, and grounded vpon no warauntie of Scri
ture, but rather repugnaunt to the woꝛde of Go

Of miniſtring in the congregation. 23

t is not lawful for any man to take vpon hym
he office of publique preaching, or miniſtring
the Sacramentes in the congregation, before
be lawfully called and ſent to execute the ſame.
nd thoſe we ought to iudge lawfully called and
t, which be choſen and called to this worke by
n, who haue publique auctoritie geuen vnto
m in the congregation, to cal and ſende mini-
s in the Lordes vineyarde.

Of ſpeaking in the congregation, in ſuche 24 a tongue as the people vnderſtandeth.

t is a thyng playnly repugnaunt to the worde
God, & the cuſtome of the primatiue Church,
haue publique prayer in the Churche, or to
iſter the Sacramentes, in a tongue not vn-
tanded of the people.

Of the Sacramentes. 25

Acramentes ordayned of Chriſte, be not onlye
badges or tokens of chriſtian mens profeſſion:
but rather they be certaine ſure witneſſes and
tual ſignes of grace and Gods good wyl to-
des vs, by the which he doth worke inuiſibly
in

in vs, and doth not only quicken, but also ſtr
then and confirme our fayth in hym.

There are two Sacramentes ordeyned
Chriſte our Lorde in the Goſpel, that is to ſ
Baptiſme, and the ſupper of the Lorde.

Thoſe fiue, Commonly called Sacramen
that is to ſay, Confirmation, Penaunce, Or
Matrimonie, and extreme Unction, are n
be compted for ſacramentes of the Goſpel, be
ſuch as haue growen partly of the corrupt fol
ing of the Apoſtles, partly are ſtates of life alo
in the ſcriptures: but yet haue not lyke natu
Sacramentes with Baptiſme and the Lo
Supper, for that they haue not any viſible
or ceremonie ordayned of God.

The Sacramentes were not ordeyned of C
to be gaſed vppon, or to be caryed about: but
we ſhoulde duely vſe them. And in ſuche onl
worthyly receaue the ſame, they haue a w
ſome effect or operation: But they that rec
them vnworthyly, purchaſe to them ſelues
nation, as ſaint Paul ſayth.

26 *Of the vnworthineſſe of the minist*

which hinder not the effect of the Sacramentes.

ALthough in the viſible Churche the ev
euer mingled with the good, & ſometim
euyl haue cheefe aucthoritie in the min

ion of the worde & sacramentes: yet forasmuche
s they do not the same in their owne name, but
n Christes, and do minister by his commission
nd auctoritie, we may vse their ministerie, both
n hearing the word of God, and in the receiuyng
f the sacramentes. Neyther is the effect of Chri-
es ordinaunce taken away by their wickednesse,
or the grace of Gods gifts diminished from such
s by fayth and ryghtly do receiue the sacramen-
s ministred vnto them, whiche be effectuall, be-
use of Christes institution & promise, although
ey be ministred by euyll men.

Neuertheless, it apparteyneth to the discipline
f the Church, that inquirie be made of euyll mi-
sters, & that they be accused by those that haue
nowledge of their offences: and finally, beyng
unde gyltie by iust iudgement, be deposed.

Of Baptisme. 27

Baptisme is not onely a signe of profession, and
marke of difference, whereby Christian men
are discerned from other that be not christe-
d: but is also a signe of regeneration, or new
yth, whereby, as by an instrument, they that
ceyue Baptisme ryghtly, are grafted into the
hurch: the promises of the forgeuenesse of sinne,
nd of our adoption to be the sonnes of God, by
e holy ghost, are visibly signed & sealed, faith is
nkyrned, and grace encreased by vertue of pray-

er vnto God. The baptisme of young chyldren, is in any wyse to be retayned in the Churche, as most agreable with the institution of Chriſte.

28 *Of the Lordes Supper.*

THE Supper of the Lorde is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death: insomuch that to such as ryghtly, worthyly, and with fayth receaue the same, the breade which we breake is a partaking of the bodye of Chriſte, and lykewyse the cuppe of blessing is a partakyng of the blood of Chriſte.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lord, can not be proued by holy writ: but is repugnaunt to the playne wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Chriſte is geuen, taken, and eaten in the Supper, onlye after an heauenly and spirituall maner: And the meane whereby the body of Chriſte is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper, was not by Chriſtes ordinaunce reserued, caryed about, lyfted vp, or worshypped.

O

Of the wicked whiche do not eate 29
the body of Christ in the vse of the Lordes supper.

THE wicked, and suche as be voyde of a lyue-ly fayth, although they do carnally and visi-bly presse with theyr teeth (as Saint Au-gustine sayth) the sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather to theyr condemnation, do eate and drynke the signe or sacrament of so great a thyng.

Of both kindes. 30

THE cuppe of the Lorde is not to be denyed to the lay people. For both the parties of the Lordes Sacrament, by Christes ordinaunce and commaundement, ought to be ministred to all Christian men alyke.

Of the one oblation of Christe 31
finished vpon the crosse.

THE offeryng of Christ once made, is the per-fect redemption, propiciation, and satisfacti-on for al the synnes of the whole worlde, both original and actual, and there is none o-ther satisfaction for sinne, but that alone. Wher-fore the sacrifices of Masses, in the which it was commonly sayde that the Prestes did offer Christ

for the quicke and the dead, to haue remission
payne or gylt, were blasphemous fables and dan
gerous deceites.

32 *Of the marriage of Priestes.*

BYshops, Priestes, and Deacons, are not com
maunded by Gods lawe eyther to vowe th
state of single lyfe, or to abstayne from marri
age. Therefore it is lawful also for them, as for a
other Christian men, to marrie at their owne di
cretion, as they shal iudge the same to serue bett
to godlynesse.

33 *Of excommunicate persons, howe* they are to be auoyded.

THat person whiche by open denuntiation
the Churche, is ryghtly cut of from the vn
tie of the Churche, and excommunicate
ought to be taken of the whole multitude of th
faythful as an Heathen and Publicane, vntyl h
be openly reconciled by penance, and receyued in
to the Churche by a iudge that hath aucthorit
thereto.

34 *Of the traditions of the Churche.*

IT is not necessarie that traditions and ceremo
nies be in all places one, or vtterly lyke, for at
tyme

mes they haue ben diuerse, and may be chaun-
d accordyng to the diuersitie of countreyes,
mes, and mens maners, so that nothyng be or-
yned agaynst Gods worde. Whosoeuer through
s priuate iudgement, wyllyngly and purposely
eth openly breake the traditions and cerimo-
es of the Church, whiche be not repugnaunt to
e worde of God, and be ordeyned and approued
common auctoritie, ought to be rebuked o-
nly (that other may feare to do the like) as he
at offendeth agaynst the common order of the
hurche, and hurteth the auctoritie of the Ma-
strate, and woundeth the consciences of the
eake brethren.

Euery particuler and nationall Churche, hath
uctoritie to ordeyne, chaunge, and abolishe ce-
monies or rites of the Church ordeyned only by
ans auctoritie, so that al thynges be donne to
ifying.

Of Homilies.

35

THE seconde booke of Homilies, the seuerall titles wherof we haue ioyned vnder this article, doeth conteine a godly and wholesome ctrine, and necessarie for these times, as doeth e former booke of Homilies, whiche were set orth in the tyme of Edwarde the syxt: and therefore we iudge them to be read in Churches by the inisters diligently & distinctly, that they may vnderstanded of the people.

Of the names of the Homelies.

1 Of the ryghr vſe of the Churche.
2 Agaynſt peril of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, firſt of faſtyng.
5 Agaynſt gluttonie and drunkenneſſe.
6 Agaynſt exceſſe of apparel.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes oug
to be miniſtred in a knowen tongue.
10 Of the reuerent eſtimation of Gods worde.
11 Of almes doyng.
12 Of the Natiuitie of Chriſte.
13 Of the paſſion of Chriſte.
14 Of the reſurrection of Chriſte.
15 Of the worthy receauing of the Sacrament
the body and blood of Chriſte.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Agaynſt Idleneſſe.
21 Agaynſt rebellion.

36 *Of conſecration of Biſhops & miniſter*

THE booke of Conſecration of Archbiſhop
and Biſhopes, and ozderyng of Prieſtes a
Deacons, lately ſet fooꝛth in the tyme
Edwa

warde the fyrste, and confyrmed at the same
me by aucthoritie of parliament, doth conteine
thynges necessarie to suche consecration and
eryng, neyther hath it any thyng, that of it
e is superstitious or vngodly. And therefore,
hosoeuer are consecrate or ordered accordyng to
e rites of that booke, since the seconde yeere of
e aforenamed kyng Edwarde, vnto this tyme,
hereafter shalbe consecrated or ordred according
the same rites, we decree al suche to be rightly,
erly, and lawfully consecrated and ordered.

Of Ciuil Magistrates. 37

The Queenes Maiestie hath the cheefe pow-
er in this Realme of England, and other her
dominions, vnto whom the cheefe gouern-
nt of all estates of this Realme, whether they
Ecclesiastical or Ciuill, in all causes doeth ap-
rteyne, and is not, nor ought to be subiect to a-
forraigne iurisdiction.

Where we attribute to the Queenes Maiestie
cheefe gouernement, by whiche tytles we vn-
stande the myndes of some slaunderous folkes
be offended: we geue not to our Princes the mi-
string eyther of Gods word, or of Sacraments,
whiche thing the Iniunctions also lately set
h by Elizabeth our Queene, doth most plain-
estifie: But that onely prerogatiue whiche we
to haue ben geuen alwayes to all godly Prin-
ces

ces in holy Scriptures by God hym selfe, that
that they shoulde rule all estates and degrees co
mitted to their charge by God, whether they
Ecclesiastical or temporal, and restrayne with
ciuil swoorde the stubburne and euyl doers.

The Bysshop of Rome hath no iurisdiction
this Realme of Englande.

The lawes of the Realme may punishe Ch
stian men with death, for heynous and greeuo
offences.

It is lawfull for Christian men, at the co
maundement of the Magistrate, to weare w
pons, and serue in the warres.

38 *Of Christian mens goodes, whiche* are not common.

THE riches and goodes of Christians are n
common, as touchyng the ryght, tytle, a
possession of the same, as certayne Anaba
tistes doo falsely boaste. Notwithstanding, eue
man ought of suche thinges as he possesseth, lib
rally to geue almes to the pooze, accordyng to h
habilitie.

39 *Of a Christian mans othe.*

AS we confesse that vayne and rashe swe
ring is forbidden Christian men by our Lo
Jesus Christe, and James his Apostle: S
t

e iudge that Christian religion doth not prohi-
te, but that a man may sweare when the Ma-
strate requireth, in a cause of faith and charitie,
it be done accordyng to the prophetes teaching,
iustice, iudgement and trueth.

The Ratification.

40

THIS Booke of Articles before rehearsed, is agayne approued, and alowed to be holden and executed within the Realme, by the assent and consent of our Soucraigne Lady Elizabeth, by the grace of God, of England, Fraunce, nd Irelande Queene, defender of the fayth, &c. Which Articles were deliberately read, and conmed agayne by the subscription of the handes of e Archbishop and Bishoppes of the vpper house, d by the subscription of the whole Cleargie in e neather house in theyr Conuocation, in the te of our Lorde GOD. 1571.

1 Of fayth in the Trinitie.
2 Of Christe the sonne of GOD.
3 Of his going downe into hel.
4 Of his Resurrection.
5 Of the holy ghost.
6 Of the sufficiencie of the scripture.
7 Of the olde Testament.
8 Of the three Creedes.
9 Of origininal sinne.
10 Of free wyl.
11 Of Iustification.
12 Of good workes.
13 Of workes before Iustification.
14 Of workes of supererogation.
15 Of Christe alone without sinne.
16 Of sinne after Baptisme.
17 Of Predestination and election.
18 Of obtayning saluation by Christe.
19 Of the Churche.
20 Of the aucthoritie of the Churche.
21 Of the aucthoritie of general counsels.
22 Of Purgatorie.
23 Of ministring in the congregation.
24 Of speaking in the congregation.
25 Of the Sacramentes.
26 Of the vnworthinesse of the Ministers.
27 Of Baptisme.
28 Of the Lordes supper.
29 Of the wicked whiche eate not the body Christe.

Of both kyndes.
Of Christes one oblation.
Of the mariage of Prieſtes.
Of excommunicate perſons.
Of traditions of the Churche.
Of Homilies.
Of conſecration of Miniſters.
Of ciuil Magiſtrates.
Of Chriſtian mens goodes.
Of a chriſtian mans othe.
Of the ratification.

Imprinted at London by Newgate Market, next vnto Chriſtes Churche, by Rychard de Iugge, Printer to the Queenes Maieſtie.
1573.

✠ Cum priuilegio Regiæ Maieſtatis.


PRO LEGE REGE ET GREGE
LOVE KEPTH THE LAWE, OBEYETH THE KYNGE AND IS GOOD TO THE COMMEN WELTHE
PRVDENCIA
IVSTICIA

K. England. Church of Discipl. 3

Articles

whereupon it was agreed

by the Archbishoppes and Bi-

shoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde GOD. 1562, according to the computation of the Churche of Englande, for the auoiding of the diuersities of opinions, and for the stablishyng of consent touching true religion.

Put foorth by the Queenes auctho*r*itie.

Articles

Of faith in the holy

Trinitie.

THERE is but one lyuyng and true God, euerlastyng, without body, partes, or passions, of infinite power, wysdome, & goodnesse, the maker and preseruer of al things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substaunce, power, and eternitie, the father, the sonne, & the holy ghost.

Of the worde or sonne of God which was made very man.

THE Sonne, which is the worde of the Father, begotten from euerlastyng of the Father, the very and eternall GOD, of one substaunce with the father, toke mans nature

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christe, very GOD and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

3 Of the goyng downe of Christe into hell.

AS Christe dyed for vs, and was buried: so also it is to be beleued that he went downe into hell.

4 Of the Resurrection of Christ.

CHristt dyd truely aryse agayne from death, and take agayne his body, with flesh, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyll he returne to iudge all men at the last day.

5 Of the holy ghost.

THE holy ghost, proceedyng from the father and the sonne, is of one substaunce, maiestie, and glorie, with the father and the sonne, very and eternall God.

Of

Of the ſufficiencie of the holy Scriptures 6 for ſaluation.

HOlye Scripture conteyneth all thynges neceſſarie to ſaluation: ſo that whatſoeuer is not read therein, nor may be proued therby, is not to be required of anye man, that it ſhoulde be beleued as an article of the fayth, or be thought requiſite neceſſarie to ſaluation. In the name of holy Scripture, we do vnderſtande thoſe Canonicall bookes of the olde and newe Teſtament, of whoſe aucthoritie was neuer any doubt in the Churche.

Of the names and number of the Canonicall Bookes.

Geneſis.	The.1.booke of Chroni.
Exodus.	The.2.booke of Chroni.
Leuiticus.	The.1. booke of Eſdras.
Numerie.	The.2. booke of Eſdras.
Deuteronomium.	The booke of Heſter.
Ioſue.	The booke of Iob.
Iudges.	The Pſalmes.
Ruth.	The Prouerbes.
The.1. boke of Samuel.	Eccleſia.or preacher.
The.2. boke of Samuel.	Cantica, or ſonges of Sa.
The.1. booke of Kinges.	4. Prophetes the greater.
The.2. booke of Kinges.	12. Prophetes the leſſe.

And the other bookes (as Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctrine. Such are these folowyng.

The third boke of Esdras.
The fourth boke of Esdras
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The boke of VViſdome.
Iesus the sonne of Sirach.
Baruch, the Prophet.
The song of the three children.
The storie of Susanna.
Of Bel and the Dragon.
The prayer of Manasses,
The.1. boke of Machab.
The.2. booke of Macha,

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

7 *Of the olde Testament.*

THE olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlasting lyfe is offered to mankinde by Christe, who is the onlye mediatour betweene God and man, being both God and man. Wherefore they are not to be hearde whiche faigne that the olde fathers dyd looke onlye for tranſitorie promises. Although the lawe geuen

from

from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstandyng, no Christian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called morall.

Of the three Credes. 8

THE three Credes, Nicene Crede, Athanasius Crede, and that which is commonlye called the Apostles Crede, ought throughlye to be receaued and beleued: for they may be proued by moste certayne warrauntes of holye scripture.

Of originall or birth sinne. 9

ORiginall sinne standeth not in the folowing of Adam (as the Pelagians do vainely talke) but it is the fault & corruption of the nature of euery man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of hys owne nature enclined to euyll, so that the flesh lusteth alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the luste of the flesshe, called in Greke φρόνημα σαρκός, which some do expounde the wisdome, some sensualitie, some the affection, some the desyre of the flesshe, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and luste hath of it selfe the nature of synne.

10 Of free will.

THE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by hys owne naturall strength and good workes, to fayth and calling vpon God. Wherefore we haue no power to do good workes pleasaunt and acceptable to God, without the grace of God by Christe preuentyng vs, that we may haue a good wyll, & working with vs, when we haue that good wyll.

11 *Of the iustification of man.*

WE are accompted righteous before God, only for the merite of our Lord & sauiour Iesus Christ, by faith, & not for our owne workes

workes or deseruynges. Wherefore, that we are iustified by fayth only, is a moste wholesome doctrine, and very full of comfort, as more largely is expressed in the Homilie of iustification.

Of good workes. 12

Albeit that good workes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and do spring out necessaryly of a true and liuely faith, in so muche that by them, a lyuely fayth may be as euidently knowen, as a tree discerned by the fruit.

Of workes before iustification. 13

Workes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spring not of fayth in Iesu Christ, neither do they make men meete to receaue grace, or (as the schole authours say) deserue grace of congruitie: yea rather for that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of sinne.

14 Of workes of supererogation.

VOluntary workes, besydes, ouer and aboue Gods commaundementes, whiche they call workes of supererogatiõ, can not be taught without arrogancie and impietie. For by them men do declare that they do not only render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: Whereas Christ sayth plainely, When ye haue done al that are commaunded to you, say, We be vnprofitable seruauntes.

15 Of Christ alone without sinne.

CHrist in the trueth of our nature, was made like vnto vs in al thinges (sinne only except) from whiche he was clearely voyde, both in his flesh, & in his spirite. He came to be the lambe without spot, who by sacrifice of hym selfe once made, should take away the sinnes of the worlde: and sinne (as S. John sayth) was not in him. But al we the rest (although baptized, and borne agayne in Christe) yet offende in many thynges: and if we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

Of

Of sinne after Baptisme. 16

NOT euery deadly sinne willyngly committed after baptisme, is sinne against the holy ghost, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to such as fal into sinne after baptisme. After we haue receaued the holy ghost, we may depart from grace geuen, and fall into sinne, and by the grace of god (we may) arise againe and amende our liues. And therefore, they are to be condemned, whiche say they can no more sinne as long as they lyue here, or denye the place of forgeuenesse to suche as truelye repent.

Of predestination and election. 17

PRedestination to lyfe, is the euerlastyng purpose of God, wherby (before the foundations of the world were layd) he hath constantly decreed by his counsell secrete to vs, to deliuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bryng them by Christe to euerlastyng saluation, as vessels made to honour. Wherfore they which be indued with so excellent a benefite of God, be called accordyng to Gods purpose by his spirite worckyng in due season: they through grace obey the callyng: they be iustified freelye: they be made sonnes of God by adoption: they be made lyke

the image of his onlye begotten sonne Jesus Christe: they walke religiously in good workes, and at length by gods mercy, they attaine to euerlastyng felicitie.

As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comfort to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifiyng the workes of the flesh, & theyr earthly members, and drawyng vp theyr minde to hygh and heauenly thinges, al well because it doth greatly establyshe and confirme theyr fayth of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towardes God: So, for curious and carnal persons, lacking the spirite of Christe, to haue continually before theyr eyes the sentence of Gods predestination, is a moste daungerous downefall, whereby the deuyll doth thrust them either into desperation, or into rechlesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyl of God is to be followed, whiche we haue expressye declared vnto vs in the worde of God.

Of

Of obtaynyng eternall ſaluation, only by the name of Chriſte. 18

THey alſo are to be had accurſed, that preſume to ſay, that euerye man ſhalbe ſaued by the lawe or ſect which he profeſſeth, ſo that he be diligent to frame his lyfe according to that lawe, and the lyght of nature. For holye ſcripture doth ſet out vnto vs onlye the name of Jeſus Chriſte, whereby men muſt be ſaued.

Of the Church. 19

THe vilible Church of Chriſte, is a congregation of faythfull men, in the which the pure worde of God is preached, and the Sacramentes be duely miniſtred, according to Chriſtes ordinaunce in all thoſe thynges that of neceſſitie are requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in their liuing and maner of ceremonies, but alſo in matters of fayth.

Of the aucthoritie of the Churche. 20

IT is not lawfull for the Church to ordayne any thyng that is contrary to Gods word written, neyther may it ſo expounde one place of

ſcripture, that it be repugnaunt to another. Wherfore, although the Church be a wytneſſe & a keper of holy writ: yet, as it ought not to decree any thyng agaynſt the ſame, ſo beſydes the ſame, ought it not to enforce any thyng to be beleued for neceſſitie of ſaluation.

21 Of the aucthoritie of generall Counſelles.

GEnerall Counſels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an aſſemblye of men, wherof all be not gouerned with the ſpirite & word of God) they may erre, and ſometyme haue erred, euen in thynges parteynyng vnto God. Wherefore, thinges ordeined by them as neceſſary to ſaluation, haue neyther ſtrength nor aucthoritie, vnleſſe it may be declared that they be taken out of holy ſcripture.

Of Purgatorie.

22 THE Romyſhe doctrine concernyng purgatorie, pardons, worſhippyng and adoration aſwell of images, as of reliques, and alſo inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

Of

Of miniſtring in the congregation. 23

IT is not lawfull for any man to take vpon him the office of publique preachyng, or miniſtryng the Sacramentes in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to iudge lawfully called and ſent, whiche be choſen and called to this worke by men who haue publique aucthoritie geuen vnto them in the congregation, to call and ſende miniſters into the Lordes vineyarde.

Of ſpeakyng in the congregation, in ſuch a tongue as the people vnderſtandeth. 42

IT is a thyng playnely repugnaunt to the word of God, & the cuſtome of the primatiue Church, to haue publique prayer in the Churche, or to miniſter the Sacramentes, in a tongue not vnderſtanded of the people.

Of the Sacramentes. 25

SAcramentes ordayned of Chriſte, be not only badges or tokens of chriſtian mens profeſſion: but rather they be certaine ſure witneſſes and effectuall ſignes of grace and Gods good wyll towardes vs, by the which he doth worke inuiſibly in vs,

in vs, and doth not only quicken, but also strengthen and confirme our fayth in him.

There are two Sacramentes ordeyned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmation, Penaunce, Orders, Matrimonie, and extreme Unction, are not to be compted for Sacramentes of the Gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caryed about: but that we shoulde duely vse them. And in such only, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthyly, purchase to them selues damnation, as. S. Paul sayth.

26 Of the vnworthynesse of the ministers, which hinder not the effect of the Sacramentes.

Although in the visible Churche the euyll be euer myngled with the good, & sometime the euyl haue cheefe aucthoritie in the ministration

tion of the worde & Sacramentes: yet forasmuche as they do not the same in their owne name, but in Christes, and do minister by his commission and aucthoritie, we may vse their ministerie, both in hearing the word of God, & in the receauing of the Sacramentes. Neyther is ỹ effect of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtlye do receaue the Sacramentes ministred vnto them, which be effectuall, because of Christes institution and promyse, although they be ministred by euyll men.

Neuertheless, it appertaineth to the discipline of the Churche, that enquirie be made of euyll ministers, and that they be accused by those that haue knowledge of their offences: and finally, beyng founde gyltie by iust iudgement, be deposed.

Of Baptisme. 27.

Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby, as by an instrument, they that receaue Baptisme ryghtly, are grafted into the Church: the promises of the forgeuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confyrmed, and grace encreased by vertue of prayer

er vnto God. The baptisme of young chyldren, is in anye wyse to be retayned in the Churche, as most agreeable with the institution of Christe.

28 Of the Lordes supper.

THE Supper of the Lord, is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtlye, worthylye, and with fayth receaue the same, the bread whiche we breake is a parttakyng of the body of Christe, and likewise the cuppe of blessing, as a parttakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lorde, can not be proued by holye writ: but is repugnaunt to the playne wordes of scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper, only after an heauenly and spirituall maner: And the meane whereby the body of Christ is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper, was not by Christes ordinaunce reserued, caryed about, lyfted vp, or worshypped.

Of

Of the wicked whiche do not eate the body of Christe in the vse of the Lordes Supper. 29

THe wicked, and suche as be voyde of a lyue-lye fayth, although they do carnally and visibly presse with theyr teeth (as Saint Augustine sayth) the Sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather, to theyr condemnation, do eate and drynke the signe or Sacrament of so great a thyng.

Of both kindes. 30

THe cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all Christian men alyke.

Of the one oblation of Christe finished vpon the Crosse. 31

THe offeryng of Christ once made, is the parfect redemption, propiciation, and satisfaction for all the sinnes of the whole worlde, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the whiche it was commonly sayd that the Priestes did offer Christe

for the quicke and the dead, to haue remission of paine or gilt, were blasphemous fables and daungerous deceiptes.

32 Of the mariage of Priestes.

BYshops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the state of single lyfe, or to abstayne from mariage. Therefore it is lawfull also for them, as for all other christian men, to marye at theyr owne discretion, as they shall iudge the same to serue better to godlynesse.

33 Of excommunicate persons, howe they are to be auoyded.

THat person whiche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntyll he be openly reconciled by penaunce, and receaued into the Churche by a iudge that hath authoritie thereto.

34 Of the traditions of the Churche.

IT is not necessarie that traditions and ceremonies be in all places one, or vtterly like, for at all

times

times they haue ben diuerſe, and may be chaunged according to the diuerſitie of countreyes, times, and mens maners, ſo that nothing be ordeyned agaynſt Gods worde. Whoſoeuer through his priuate iudgement, wyllyngly and purpoſely doth openlye breake the traditions and ceremonies of the Church, whiche be not repugnaunt to the worde of God, and be ordayned and approued by common aucthoritie: ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynſt the common order of the Churche, and hurteth the aucthoritie of the Magiſtrate, and woundeth the conſciences of the weake brethren.

Euery particuler and nationall Churche, hath aucthoritie to ordayne, chaunge, and abolyſhe ceremonies or rites of the Churche ordeyned onlye by mans aucthoritie, ſo that all thinges be done to edifiyng.

Of Homilies. 35

THE ſeconde booke of Homilies, the ſeuerall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholeſome doctrine, and neceſſary for theſe tymes, as doth the former booke of Homilies, whiche were ſet foorth in the time of Edwarde the ſixt: and therefore we iudge them to be read in Churches by the Miniſters diligently, and diſtinctlye, that they may be vnderſtanded of the people.

Articles

Of the names of the Homilies.

1 Of the right vſe of the Churche.
2 Agaynſt perill of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, firſt of faſtyng.
5 Agaynſt gluttony and drunkenneſſe.
6 Againſt exceſſe of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes ought to be miniſtred in a knowen tongue.
10 Of the reuerente eſtimation of Gods worde.
11 Of almes doing.
12 Of the Natiuitie of Chriſte.
13 Of the paſſion of Chriſte.
14 Of the reſurrection of Chriſte.
15 Of the worthie receauing of the Sacrament of the body and blood of Chriſte.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Agaynſt Idleneſſe.
21 Agaynſt rebellion.

36 *Of conſecration of Biſhops and miniſters.*

THE booke of Conſecration of Archbyſhops, and Byſhops, and ordering of Prieſtes and Deacons, lately ſet foorth in the tyme of Edwarde

Edwarde the syxte, and confyrmed at the same tyme by auctho̅ritie of Parliament, doth conteyne all thynges necessary to suche consecration and o̅rderyng: neyther hath it any thyng, that of it selfe is superstitious o̅r vngodly. And therefo̅re, whosoeuer are consecrate o̅r o̅rdered accordyng to the rites of that booke, sence the seconde yere of the afo̅renamed king Edwarde vnto this time, o̅r hereafter shalbe consecrated o̅r o̅rdered according to the same rites, we decree all suche to be ryghtly, o̅rderly, and lawfully consecrated and o̅rdered.

Of the Ciuill Magistrates. 37

THe Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall o̅r Ciuile, in all causes doth appartеyne, and is not, no̅r ought to be subiect to any fo̅raigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe gouernment, by whiche titles we vnderstande the mindes of some slaunderous folkes to be offended: we geue not to our p̅rinces the ministring either of gods word, o̅r of Sacramentes, the whiche thyng the Iniunctions also lately set fo̅rth by Elizabeth our Queene, doth most plainly testifie: But that only p̅rerogatiue whiche we see to haue ben geuen alwayes to all godly P̅rinces

ces in holy Scriptures by God hym selfe, that is, that they shoulde rule all estates and degrees committed to their charge by GOD, whether they be Ecclesiasticall or Temporall, and restrayne with the ciuill sworde the stubberne and euyll doers.

The Bysshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greeuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to were weapons, and serue in the warres.

38 Of Christian mens goodes, which are not common.

THE ryches and goodes of Christians are not common, as touchyng the ryght, tytle, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng euery man ought of suche thynges as he possesseth, liberallye to geue almes to the poore, accordyng to his habilitie.

39 Of a Christian mans othe.

AS we confesse that vayne and rashe swearing is forbidden Christian men by our lord Jesus Christe, and James his Apostle: So we

we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and trueth.

The Ratification. 40

THIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth. &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD, 1571.

The Table.

1 Of fayth in the Trinitie.
2 Of Chriſte the ſonne of GOD.
3 Of his goyng downe into hell.
4 Of his Reſurrection.
5 Of the holy ghoſt.
6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Credes.
9 Of originall ſinne.
10 Of free wyll.
11 Of Iuſtification.
12 Of good workes.
13 Of workes before iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſte alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of predeſtination and election.
18 Of obtayning ſaluation by Chriſte.
19 Of the Churche.
20 Of the auᵭhoritie of the Churche.
21 Of the auᵭhoritie of generall Counſels.
22 Of Purgatorie.
23 Of miniſtring in the congregation.
24 Of ſpeakyng in the congregation.
25 Of the Sacramentes.
26 Of the vnworthyncſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lordes ſupper.
29 Of the wicked whiche eate not the body of Chriſte.

The Table.

30 Of both kyndes.
31 Of Chriſtes one oblation.
32 Of the mariage of Prieſtes.
33 Of excommunicate perſons.
34 Of traditions of the Churche.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of ciuill Magiſtrates.
38 Of chriſtian mens goods.
39 Of a chriſtian mans othe.
40 Of the ratification.

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* Cum priuilegio Regiæ maieſtatis.


LOVE KEPYTH THE LAWE, OBEYETH THE KYNGE, AND IS GOOD TO THE COMMEN WEITHE
PRO LEGE REGE, ET GREGE
PRVDENCIA
IVSTICIA

Articles

whereupon it was agreed by the Archbishoppes and Bi-
shoppes of both prouinces and the whole cleargie, in the Con-
uocation holden at London in the yere of our Lorde GOD,
1562. according to the compu-
tation of the Churche of En-
gla[illegible] for the auoiding of the
diuersities of opinions, and
for the stablishyng of
consent touching

[illegible]

Præscriptionis essentialia.
Secundum ius canonicum et consu

1 Bona fides. scilicet quod is qui possi
rē credat legitimè sua esse, a
Vllo in iure errore.

2 Titulus. scilicet ut incipiat ex legitim
possidendi causa, et quod iustus
interueniat a principio, et ut
nō teneatur precario vel ami
causa

3 Continuatio temporis ut res sit possessa
tinue vsp in finē præscriptionis
sine interruptione

4 Quod res nō sit vitiosa, tēp
iure prohibet.

De his quæ

tener

præscriptio est iusta quædā ex temp congru
authoritate legū rem capiens, pœnā neglig
inferens & fine litibus imponens. Quod nō m
naturali iure recedit nec pro eo ei seruit.

Articles

Of faith in the holy

Trinitie.

THERE is but one liuyng and true God, euerlastyng, without body, partes, or passions, of infinite power, wysdome, & goodnesse, the maker and preseruer of al things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substaunce, power, and eternitie, the father, the sonne, & the holy ghost.

Of the worde or sonne of God which was made very man.

THE Sonne which is the worde of the father, begotten from euerlasting of the father, the very and eternall GOD, of one substaunce with the father, tooke mans nature

Circa immortalitatis & beatitudinis ... Quicunque autem praecepta ... sustinere ... imponi

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christe, very GOD and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

3 Of the goyng downe of Christe into hell.

AS Christe dyed for vs, and was buried: so also it is to be beleued that he went downe into hell.

4 Of the Resurrection of Christ.

CHRISTE dyd truely aryse agayne from death, and tooke agayne his body, with flesh, bones, and all thinges [illegible] apperteyning to the perfection of mans nature, wherewith he ascended into heauen, and there [illegible] to iudge all men at the last day.

5 Of the holy ghost.

THE holy ghost proceeding from the father and the sonne, of one substaunce, maiestie, and glorie with the father and the sonne, very and eternall God.

Of

Of the ſufficiencie of the holy Scriptures 6 for ſaluation.

HOlye Scripture conteyneth all thynges neceſſarie to ſaluation: ſo that whatſoeuer is not read therein, nor may be proued therby, is not to be required of anye man, that it ſhoulde be beleued as an article of the fayth, or be thought requiſite neceſſarie to ſaluation. In the name of holy Scripture, we do vnderſtande thoſe Canonicall bookes of the olde and newe Teſtament, of whoſe aucthoritie was neuer any doubt in the Churche.

Of the names and number of the Canonicall Bookes.

Geneſis.	The.1. booke of Chroni.
Exodus.	The.2. booke of Chroni.
Leuiticus.	The.1. booke of Eſdras.
Numerie.	The.2. booke of Eſdras.
Deuteronomium.	The booke of Heſter.
Ioſue.	The booke of Iob.
Iudges.	The Pſalmes.
Ruth.	The Prouerbes.
The.1. boke [illegible]amuel.	Eccleſia. or preacher.
The.2. boke o[illegible]amuel.	Cantica, or ſonges of Sa.
The.1. booke of Kinges.	4. Prophetes the greater.
The.2. booke of Kinges.	12. Prophetes the leſſe.

And the other bookes (as Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctrine. Such are these folowyng.

The third boke of Esdras.
The fourth boke of Esdras
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The boke of VViſdome.
Iesus the sonne of Sirach.
Baruch, the Prophet.
The song of the three children.
The storie of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.
The.1.boke of Machab.
The.2.booke of Macha.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

7 *Of the olde Testament.*

THE olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlasting lyfe is offered to mankinde by Christe, who is the onlye mediatour betweene God and man, being both God and man. Wherefore they are not to be hearde whiche faigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geuen

from

from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstanding, no Christian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called morall.

Of the three Credes. 8

THE three Credes, Nicene Crede, Athanasius Crede, and that which is commonlye called the Apostles Crede, ought throughlye to be receaued and beleued: for they may be proued by moste certayne warrauntes of holye scripture.

Of originall or birth sinne. 9

ORiginall sinne standeth not in the folowing of Adam (as the Pelagians do vainely talke) but it is the fault & corruption of the nature of euery man, that naturally is engendred of the ofspring of Adam, whereby man is very farre gone from originall ryghteousnes, and is of hys owne nature enclined to euyll, so that the flesh lusteth alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the luste of the flesshe, called in Greke φρόνημα σαρκός, which some do expounde the wisdome, some sensualitie, some the affection, some the desyre of the flesshe, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and luste hath of it selfe the nature of synne.

10 Of free will.

THE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by hys owne naturall strength and good workes, to fayth and calling vpon God: wherefore we haue no power to do good workes pleasaunt and acceptable to God, without the grace of God by Christe preuentyng vs, that we may haue a good wyll, & working with vs, when we haue that good wyll.

11 *Of the iustification of man.*

WE are accompted righteous before God, only for the merite of our Lord & sauiour Iesus Christ, by faith, & not for our owne

workes

wozkes oz deseruynges. Wherefoze, that we are iustified by fayth only, is a moste wholesome doc-
rine, and very full of comfoze, as moze largely is
expzessed in the Homilie of iustification.

Of good workes. 12

Albeit that good wozkes, whiche are the fruites of fayth, and folowe after iustificati-
on, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Chziste, and do spzing out necessaryly of a true and liuely faith, in so muche that by them, a lyuely fayth may be as euidently knowen, as a tree discerned by the fruit.

Of workes before iustification. 13

Wozkes done befoze the grace of Chziste, and the inspiration of his spirite, are not pleasaunt to God, foz as muche as they spzing not of fayth in Jesu Chzist, neither do they make men meete to receaue grace, oz (as the schole authours say) deserue grace of congruitie: yea rather foz that they are not done as GOD hath willed and commaunded them to be done, we doubt not but they haue the nature of sinne.

14 Of workes of supererogation.

VOluntary workes, besydes, ouer and aboue Gods commaundementes, whiche they call workes of supererogatiō, can not be taught without arrogancie and impietie. For by them men do declare that they do not only render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: Whereas Christ sayth plainely, When ye haue done al that are commaunded to you, say We be vnprofitable seruauntes.

15 Of Christ alone without sinne.

CHrist in the trueth of our nature, was made like vnto vs in al thinges (sinne only except) from whiche he was clearely voyde, both in his flesh, & in his spirite. He came to be the lamb without spot, who by sacrifice of hym selfe once made, should take away the sinnes of the world, and sinne (as S. John sayth) was not in him. But al we the rest (although baptized, and borne agayne in Christe) yet offende in many thynges, and if we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

Of ſinne after Baptiſme. 16

NOT euery deadly ſinne willyngly committed after baptiſme, is ſinne againſt the holy ghoſt, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to ſuch as fal into ſinne after baptiſme. After we haue receaued the holy ghoſt, we may depart from grace geuen, and fall into ſinne, and by the grace of god (we may) ariſe againe and amende our liues. And therefore, they are to be condemned, whiche ſay they can no more ſinne as long as they lyue here, or denye the place of forgeueneſſe to ſuche as truelye repent.

Of predeſtination and election. 17

PRedeſtination to lyfe, is the euerlaſtyng purpoſe of God, wherby (before the foundations of the world were layd) he hath conſtantly decreed by his counſell ſecrete to vs, to deliuer from curſe and damnation, thoſe whom he hath choſen in Chriſte out of mankynde, and to bryng them by Chriſte to euerlaſtyng ſaluation, as veſſels made to honour. Wherfore they which be indued with ſo excellent a benefite of God, be called accordyng to Gods purpoſe by his ſpirite worckyng in due ſeaſon: they through grace obey the callyng: they be iuſtified freelye: they be made ſonnes of God by adoption: they be made lyke

the image of his onlye begotten sonne Jesus Christe: they walke religiously in good workes, and at length by gods mercy, they attaine to euerlastyng felicitie.

As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comfort to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifiyng the workes of the flesh, & theyr earthly members, and drawyng vp theyr minde to hygh and heauenly thinges, as well because it doth greatly establyshe and confirme theyr fayth of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towardes God: So, for curious and carnal persons, lacking the spirite of Christe, to haue continually before theyr eyes the sentence of Gods predestination, is a moste daungerous downefall, whereby the deuyll doth thrust them either into desperation, or into rechlesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyl of God is to be followed, whiche we haue expressly declared vnto vs in the worde of God.

Of

Of obtaynyng eternall ſaluation, only by the name of Chriſte. 18

They alſo are to be had accurſed, that preſume to ſay, that euerye man ſhalbe ſaued by the lawe or ſect which he profeſſeth, ſo that he be diligent to frame his lyfe according to that lawe, and the lyght of nature. For holye ſcripture doth ſet out vnto vs onlye the name of Jeſus Chriſte, whereby men muſt be ſaued.

Of the Church. 19

The viſible Church of Chriſte, is a congregation of faythfull men, in the which the pure worde of God is preached, and the Sacramentes be duely miniſtred, accordyng to Chriſtes ordinaunce in all thoſe thynges that of neceſſitie are requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in theyr liuing and maner of ceremonies, but alſo in matters of fayth.

Of the aucthoritie of the Churche. 20

It is not lawfull for the Church to ordayne any thyng that is contrary to Gods word written, neyther may it ſo expounde one place of

ſcripture, that it be repugnaunt to another. Wherfore, although the Church be a wytneſſe & a keper of holy writ: yet, as it ought not to decree any thyng agaynſt the ſame, ſo beſydes the ſame, ought it not to enforce any thyng to be beleued for neceſſitie of ſaluation.

21 Of the aucthoritie of generall Counſelles.

GEnerall Counſels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an aſſemblye of men, wherof all be not gouerned with the ſpirite & word of God) they may erre, and ſometyme haue erred, euen in thynges parteynyng vnto God. Wherefore, thinges ordeined by them as neceſſary to ſaluation, haue neyther ſtrength nor aucthoritie, vnleſſe it may be declared that they be taken out of holy ſcripture.

22 Of Purgatorie.

THE Romyſhe doctrine concernyng purgatorie, pardons, worſhippyng and adoration as well of images, as of reliques, and alſo inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

Of miniſtring in the congregation. 23

It is not lawfull for any man to take vpon him the office of publique preachyng, or miniſtryng the Sacramentes in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to iudge lawfully called and ſent, whiche be choſen and called to this worke by men who haue publique aucthoritie geuen vnto them in the congregation, to call and ſende miniſters into the Lordes vineyarde.

Of ſpeakyng in the congregation, in ſuch a tongue as the people vnderſtandeth. 42

It is a thyng playnely repugnaunt to the worde of God, & the cuſtome of the primatiue Church, to haue publique prayer in the Churche, or to miniſter the Sacramentes, in a tongue not vnderſtanded of the people.

Of the Sacramentes. 25

Sacramentes ordayned of Chriſte, be not only badges or tokens of chriſtian mens profeſſion: but rather they be certaine ſure witneſſes and effectuall ſignes of grace and Gods good wyll towardes vs, by the which he doth worke inuiſibly in vs,

in vs, and doth not only quicken, but also streng
then and confirme our fayth in him.

There are two Sacramentes ordeyned o
Christe our Lorde in the Gospell, that is to say,
Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes,
that is to say, Confirmation, Penaunce, Orders,
Matrimonie, and extreme Unction, are not to
be compted for Sacramentes of the Gospel, being
such as haue growen partly of the corrupt folow
ing of the Apostles, partly are states of life alowe
in the scriptures: but yet haue not lyke nature o
Sacramentes with Baptisme and the Lordes
Supper, for that they haue not any visible sign
or ceremonie ordayned of God.

The Sacramentes were not ordayned o
Christ to be gased vpon, or to be caryed about: bu
that we shoulde duely vse them. And in such only
as worthyly receaue the same, they haue a whole
some effect or operation: But they that receaue
them vnworthyly, purchase to them selues dam
nation, as S. Paul sayth.

26 Of the vnworthynesse of the mini sters, which hinder not the effect of the Sacramentes.

Although in the visible Churche the euyll
euer myngled with the good, & sometime t
euyl haue cheefe aucthoritie in the minist
ti

tion of the worde & Sacramentes: yet forasmuch as they do not the same in their owne name but in Christes, and do minister by his commission and aucthoritie, we may vse their ministerie, both in hearing the word of God, & in the receauing of the Sacramentes. Neither is ỹ effecte of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtly do receaue the Sacramentes ministred vnto them, which be effectuall, because of Christes institution and promise, although they be ministred by euyll men.

Neuertheless, it apparteyneth to the discipline of the Churche, that enquirie be made of euyl ministers, and that they be accused by those that haue knowledge of their offences: and finally, being founde gyltie by iust iudgement, be deposed.

Of Baptisme.

BAptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgeuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confyrmed: and grace increased by vertue of prayer

er vnto God. The baptisme of young children, is in any wyse to be retayned in the Churche, as most agreable with the institution of Christe.

28

Of the Lordes supper.

THE Supper of the Lord, is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtlie, worthyly, and with fayth receaue the same, the bread whiche we breake is a partakyng of the body of Christe, and likewyse the cuppe of blessing, is a partakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lorde, can not be proued by holye writ: but is repugnaunt to the playne wordes of scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper only after an heauenly and spirituall maner: And the meane whereby the body of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, caryed about, lyfted vp, or worshipped.

O

Of the wicked which do not eate the body 29 of Christe in the vse of the Lordes Supper.

THE wicked, and suche as be voyde of a liue-lye fayth, although they do carnally and visibly presse with their teeth (as Saint Augustine sayth) the Sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather to their condemnation do eate and drinke the signe or Sacrament of so great a thing.

Of both kindes. 30

THE cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all Christian men alike.

Of the one oblation of Christe finished vppon the Crosse. 31

THE offering of Christ once made, is the perfect redemption, propiciation, and satisfaction for all the sinnes of the whole worlde, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priestes did offer Christe

for the quicke and the dead, to haue remission of payne or gylt, were blasphemous fables, and daungerous deceites.

32 Of the mariage of Prieſtes.

BYſhops, Prieſtes, and Deacons, are not commaunded by Gods lawe eyther to vowe the eſtate of ſingle lyfe, or to abſtayne from mariage. Therefore it is lawfull alſo for them, as for all other Chriſtian men, to mary at their owne diſcretion, as they ſhall iudge the ſame to ſerue better to godlyneſſe.

33 Of excommunicate perſons, howe they are to be auoyded.

THat perſon whiche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntill he be openly reconciled by penaunce, and receaued into the Churche by a iudge that hath authoritie thereto.

34 Of the traditions of the Churche.

IT is not neceſſarie that traditions and ceremonies be in al places one, or vtterly like, for at all

times

times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordeyned against Gods worde. Whosoeuer through his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayned and approued by common aucthoritie: ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynst the Common order of the Churche, and hurteth the aucthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Churche, hath aucthoritie to ordaine, chaunge, and abolishe ceremonies or rites of the Churche ordeyned onlye by mans aucthoritie, so that all thinges be done to edifiyng.

Of Homilies. 35

THE seconde booke of Homilies, the seuerall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilies, whiche were set foorth in the time of Edwarde the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnderstanded of the people.

Of the names of the Homilies.

1 Of the right vſe of the Churche.
2 Agaynſt perill of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, firſt of faſtyng.
5 Agaynſt gluttony and drunkenneſſe.
6 Againſt exceſſe of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes ought to be miniſtred in a knowen tongue.
10 Of the reuerente eſtimation of Gods worde.
11 Of almes doing.
12 Of the Natiuitie of Chriſte.
13 Of the paſſion of Chriſte.
14 Of the reſurrection of Chriſte.
15 Of the worthie receauing of the Sacrament of the body and blood of Chriſte.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Agaynſt Idleneſſe.
21 Agaynſt rebellion.

36 *Of conſecration of Biſhops and miniſters.*

THE booke of Conſecration of Archbyſhops, and Byſhops, and ordering of Prieſtes and Deacons, lately ſet foorth in the time of Edwarde

dwarde the firt, and confyrmed at the same yme by aucthoritie of Parliament, doth conyne all thinges necessarie to suche consecration nd orderyng: neyther hath it any thyng, that it selfe is superstitious or vngodly. And therehre, whosoeuer are consecrate or ordered accoryng to the rites of that booke, sence the seconde ere of the aforenamed king Edwarde, vnto this me, or hereafter shalbe consecrated or ordered cordyng to the same rites, we decree all such to e ryghtly, orderly, and lawfully consecrated and dered.

Of the Ciuill Magistrates. 37.

THe Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gornment of all estates of this Realme, whether hey be Ecclesiasticall or Ciuile, in all causes oth apparteine, and is not, nor ought to be subect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie he cheefe gouernment, by whiche titles we vnderstande the mindes of some slaunderous folkes o be offended: we geue not to our princes the mistring either of Gods word, or of Sacraments, he which thing the Iniunctions also lately set yth by Elizabeth our Queene, doth most plainle testifie: But that only prerogatiue whiche we e to haue ben geuen alwayes to all godly Prince

res in holy Scriptures by God him selfe, that is,
that they should rule all estates and degrees com-
mitted to their charge by God, whether they be
Ecclesiasticall or Temporall, and restraine with
the ciuill swoorde the stubberne and euyll doers.

The Byshop of Rome hath no iurisdiction in
this Realme of Englande.

The lawes of the Realme may punishe Chri-
stian men with death, for heynous and greeuous
offences.

It is lawfull for Christian men, at the com-
maundement of the Magistrate, to weare wea-
pons, and serue in the warres.

38

Of Christian mens goodes, which are not common.

THE ryches and goodes of Christians are
not common, as touching the ryght, title
and possession of the same, as certayne Ana-
baptistes do falsely boast. Notwithstandyng eue-
ry man ought of suche thynges as he possesseth, li-
berally to geue almes to the poore, accordyng to
his habilitie.

39

Of a Christian mans othe.

AS we confesse that vayne and rashe swea-
ring is forbidden Christian men by our lor
Jesus Christe, and James his Apostle: So

we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teachyng, in iustice, iudgement, and trueth.

The Ratification. 40

THIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the ascent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth. &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the nether house in their Conuocation, in the yere of our Lorde GOD, 1571.

The Table.

1 Of fayth in the Trinitie.
2 Of Chriſte the ſonne of GOD.
3 Of his goyng downe into hell.
4 Of his Reſurrection.
5 Of the holy ghoſt.
6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Credes.
9 Of originall ſinne.
10 Of free wyll.
11 Of Iuſtification.
12 Of good workes.
13 Of workes before iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſte alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of predeſtination and election.
18 Of obtayning ſaluation by Chriſte.
19 Of the Churche.
20 Of the auᵭhoritie of the Churche.
21 Of the auᵭhoritie of generall Counſels.
22 Of Purgatorie.
23 Of miniſtring in the congregation.
24 Of ſpeakyng in the congregation.
25 Of the Sacramentes.
26 Of the vnworthyneſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lordes ſupper.
29 Of the wicked whiche eate not the body of Chriſte.

30 Of

The Table.

30 Of both kyndes.
31 Of Chriſtes one oblation.
32 Of the mariage of Prieſtes.
33 Of excommunicate perſons.
34 Of traditions of the Churche.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of ciuill Magiſtrates.
38 Of chriſtian mens goods.
39 Of a chriſtian mans othe,
40 Of the ratification.

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don in Powles Churchyard, by Ri-

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Domini. 1571.

✻ Cum priuilegio Regiæ maieſtatis.


PRO LEGE REGE, ET GREGE
EVERY THE LAWE, OBEYETH THE KYNGE, AND IS GOOD TO THE COMMEN WELTHE · LOVE KEPE
PRVDENCIA
IVSTICIA
A
HR
E

Articles

whereupon it was agreed by the Archbishoppes and Bishoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde GOD, 1562, according to the computation of the Churche of Englande, for the auoiding of the diuersities of opinions, and for the stablishyng of consent touching true religion.

Put foorth by the Queenes auctho*r*itie.

Articles 3

Of fayth in the holy Trinitie.

THERE is but one lyuing and true GOD, euerlastyng, without bodye, partes, or passions, of infinite power, wisedome, & goodnesse, the maker and preseruer of al thynges both visible and inuisible. And in vnitie of this Godhead, there be three persons, of one substaunce, power, and eternitie, the father, the sonne, and the holy ghost.

Of the worde or sonne of God, whiche was made very man. 2

THE sonne whyche is the worde of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, tooke mans nature

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christ, very GOD and very man, who truely suffered, was crucified, dead, and buryed, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylte, but also for all actuall sinnes of men.

3 Of the goyng downe of Christ into hell.

AS Christe dyed for vs, and was buryed: so also it is to be beleued that he went downe into hell.

4 Of the resurrection of Christe.

CHrist did truely aryse agayne from death, and toke agayne his body, with flesche, bones, and all thinges appartayning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyl he returne to iudge all men at the last day.

Of the holy ghost.

5 THE holy ghost, proceedyng from the father and the sonne, is of one substaunce, maiestie and glory, with the father and the sonne, very and eternall God.

Of the sufficiencie of the holy Scriptures for saluation.

HOly Scripture conteyneth all thynges necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued thereby, not to be required of any man, that it should be leued as an article of the fayth, or be thought quisite necessarie to saluation. In the name of ly Scripture, we do vnderstande those Canocall bookes of the olde and newe Testament, of hose auctoritie was neuer anye doubte in the hurche.

Of the names and number of the Canonicall Bookes.

nesis.	The.1.booke of Chroni.
odus.	The.2.booke of Chroni.
uiticus.	The.1. booke of Esdras.
merie.	The.2.booke of Esdras.
utcronomium.	The booke of Hester.
uc.	The booke of Iob.
ges.	The Psalmes.
h.	The Prouerbes.
.1.booke of Samuel.	Ecclesia.or preacher.
.2.booke of Samuel.	Cantica,or songes of Sa.
.1.booke of Kynges.	4.Prophetes the greater.
.2.booke of Kinges.	12.Prophetes the lesse.

And the other bookes as (Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe anye doctrine. Suche are these following.

The third boke of Esdras.
The fourth boke of Esdras
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The booke of VViſdome.
Iesus the ſonne of Sirach.
Baruch, the Prophet.
The ſong of the three children.
The ſtorie of Suſanna.
Of Bel and the Dragon.
The prayer of Manasses.
The.1. booke of Macha.
The.2. booke of Macha.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and account them for Canonicall.

7 Of the olde Testament.

THE olde Testament is not contrarye to the newe, for both in the olde and newe Testa-ment, euerlastyng lyfe is offered to mankynde by Christe, who is the onlye mediatour betweene God and man, beyng both God and man. Wherefore they are not to be hearde, which faigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geue

m God by Moyses, as touchyng ceremonies
o rites, do not bynde Chꝛistian men, noꝛ the
ile pꝛeceptes theꝛof, ought of necessitie to be re-
ued in any common wealth: yet notwithstan-
ng, no Chꝛistian man whatsoeuer, is free from
obedience of the commaundementes, whiche
called mozall.

Of the three Creedes. 8

THE three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonlye called the Apostles Crede, ought thꝛoughlye be receaued and beleued: foꝛ they may be pꝛoued most certayne warrauntes of holy Scripture.

Of originall or byrth synne. 9

ORiginall sinne standeth not in the folowing of Adam (as the Pelagians do vaynely talke) but it is the fault and coꝛruption of nature of euerye man, that naturally is enꝛed of the offspꝛyng of Adam, whereby man ery farre gone from oꝛiginall ryghteousnesse, is of his owne nature enclyned to euyll, so the flesshe lusteth alwayes contrarye to the te, and theꝛefoꝛe in euery person boꝛne inis woꝛlde, it deserueth Gods wꝛath and

damna-

damnation. And this infection of nature doth r
mayne, yea in them that are regenerated, wher
the lust of the flesh, called in Greke φρόνημα σαρκ
whiche some do expounde the wysedome, so
sensualitie, some the affection, some the desyr
the flesh, is not subiect to the lawe of God. A
although there is no condemnation for them th
beleue and are baptized: yet the Apostle doth co
fesse that concupiscence and lust hath of it selfe t
nature of synne.

Of free wyll.

THE condition of man after the fall of Ad
is suche, that he can not turne and prep
hym selfe by his owne naturall strength a
good workes, to fayth and callyng vpon GOD
Wherefore we haue no power to do good wor
pleasaunt and acceptable to GOD, without t
grace of God by Christe preuentyng vs, that
may haue a good wyll, & worckyng with vs, wh
we haue that good wyll.

Of the iustification of man.

WE are accompted ryghteous before G
only for the merite of our Lord & saui
Iesus Christ, by faith, & not for our o
wo

wozkes oz deseruinges. Wherefoze, that we are iustified by fayth only, is a most wholesome doctrine, and very full of comfort, as moze largely is expzessed in the Homilie of iustification.

Of good workes. 12

Albeit that good wozkes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and doe spring out necessarilie of a true and liuely faith, insomuch that by them, a liuely faith may be as euidently knowen, as a tree discerned by the fruite.

Of workes before iustification. 13

Wozkes done befoze the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spzing not of fayth in Iesu Christ, neyther do they make men meete to receaue grace, oz (as the schole authours say) deserue grace of congruitie: yea rather foz that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of sinne.

14 Of workes of supererogation.

VOluntarie workes, besides, ouer and above Gods commaundementes, whiche they call workes of supererogatiō, can not be taught without arrogancie and impietie. For by them men do declare that they do not only render vnto God as much as they are bounde to do, but that they do more for his sake then of bounden duetie is required: Wheras Christe sayth plainely, When ye haue done al that are commaunded to you, say, We be vnprofitable seruauntes.

15 Of Christe alone without sinne.

CHriste in the trueth of our nature, was made lyke vnto vs in al thinges (sinne only except) from whiche he was clearely voyde, both in his flesh, & in his spirite. He came to be the lambe without spot, who by sacrifice of hym selfe once made, shoulde take away the sinnes of the world, and sinne (as S. John sayth) was not in hym. But all we the rest (although baptized, and borne agayne in Christe) yet offende in many thinges, and yf we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

Of ſinne after Baptiſme. 16

NOt euery deadly ſinne wyllingly committed after baptiſme, is ſinne agaynſt the holy ghoſt, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to ſuch as fall into ſinne after baptiſme. After we haue receaued the holye ghoſt, we maye departe from grace geuen, and fall into ſinne, and by the grace of God (we may) aryſe agayne & amend our liues. And therefore they are to be condemned, whiche ſaye they can no more ſinne as long as they lyue here, or denie the place of forgeuenelle to ſuche as truely repent.

Of predeſtination and election. 17

PRedeſtination to life, is the euerlaſtyng purpoſe of God, wherby (before the foundations of the worlde were layde) he hath conſtantly decreed by his counſell ſecrete to vs, to deliuer from curſe and damnation, thoſe whom he hath choſen in Chriſte out of mankinde, and to bryng them by Chriſte to euerlaſting ſaluation, as veſſels made to honour. Wherefore they which be indued with ſo excellent a benefite of God, be called accordyng to Gods purpoſe by his ſpirite worckyng in due ſeaſon: they through grace obey the calling: they be iuſtified freelye: they be made ſonnes of GOD by adoption: they be made lyke

the image of his onlye begotten sonne Iesus Christe: they walke regligiously in good workes, and at length by Gods mercie, they attayne to euerlastyng felicitie.

As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comforte to godlye persons, and such as feele in themselues the working of the spirite of Christe, mortifiyng the workes of the flesche, & their earthly members, and drawyng vp their minde to high and heauenly thinges, as well because it doth greatly establische and confirme theyr fayth of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towardes God: So, for curious and carnall persons, lacking the spirite of Christ, to haue continually before their eyes the sentence of Gods predestination, is a moste daungerous downefall, whereby the deuill doth thrust them eyther into desperation, or into rechlesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyl of God is to be followed, which we haue expressly declared vnto vs in the worde of God.

Of obtayning eternall ſaluation, only by the name of Chriſte.

18

THey alſo are to be had accurſed, that preſume to ſay, that euery man ſhalbe ſaued by the lawe or ſect whiche he profeſſeth, ſo that he be diligent to frame his lyfe accordyng to that lawe, and the lyght of nature. For holy ſcripture doth ſet out vnto vs onlye the name of Jeſus Chriſte, whereby men muſt be ſaued.

Of the Churche.

19

THe viſible Church of Chriſte, is a congregation of faythfull men, in the which the pure word of GOD is preached, and the Sacraments be duely miniſtred, accordyng to Chriſ ordinaunce in all thoſe thinges that of ne re requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in their liuing and ceremonies, but alſo in matters of

Of the aucthoritie of the Churche.

IT is not lawfull for the Church to ordayne any thing that is contrary to GOD written, neyther maye it ſo expound

scripture, that it be repugnant to another. Wherefore although the Churche be a witnesse and a keper of holy writ: yet, as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21 Of the authoritie of generall Counselles.

GEneral Counselles may not be gathered together without the commaundement and wyl of princes. And when they be gathered together (forasmuch as they be an assemblie of men, whereof al be not gouerned with the spirite and worde of God) they may erre, and sometime haue erred, euen in thinges parteining vnto god. Wherefore, thinges ordeyned by them as necessary for saluation, haue neyther strength nor authoritie, vnles it may be declared that they be taken out of holy scripture.

f Purgatorie.

doctrine concernyng purgato
worshipping and adoration al
es, as of reliques, and also inuo
s, is a fond thing, vainly inuen
ed vpon no warrauntie of Scrip
r repugnaunt to the worde of God.

Of

Of miniſtring in the congregation.

23

T is not lawfull for any man to take vpon him
he office of publique preaching, or miniſtryng
the Sacramentes in the congregation, before
be lawfully called and ſent to execute the ſame.
nd thoſe we ought to iudge lawfully called and
nt, which be choſen and called to this worke by
en who haue publique aucthoritie geuen vnto
m in the congregation, to call and ſende mini-
s in the Lordes vineyarde.

24

Speaking in the congregation, in ſuche
a tongue as the people vnderſtandeth.

is a thing plainely repugnaunt to the worde
God, & the cuſtome of the primatiue Church,
haue publique prayer in the Churche, or to
iſter the Sacramentes in a tongue not vn-
anded of the people.

Of the Sacramentes.

Acramentes ordayned of Chriſte, be no
badges or tokens of chriſtian mens p
but rather they be certaine ſure wi
tuall ſignes of grace and Gods g
des vs, by the which he doth wo

in vs, and doth not only quicken, but also stren
then and confirme our fayth in hym.

There are two Sacramentes ordeyned
Christe our Lorde in the Gospell, that is to sa
Baptisme, and the supper of the Lorde.

Those fiue, commonly called Sacrament
that is to say, Confirmation, Penaunce, Orde
Matrimonie, and extreme Unction, are not
be compted for Sacramentes of the Gospel, be
such as haue growen partly of the corrupt follo
ing of the Apostles, partly are states of life allo
in the scriptures: but yet haue not lyke nature
Sacramentes with Baptisme and the Lor
Supper, for that they haue not any visible sig
or ceremonie ordayned of God.

The Sacramentes were not ordeyned of Ch
to be gased vpon, or to be caryed about: but t
we shoulde duely vse them. And in suche only
worthyly receaue the same, they haue a wh
some effect or operation: But they that rece
them vnworthyly, purchase to them selues da
nation, as saint Paul sayth.

26 Of the vnworthynesse of the mi
sters, which hynder not the effect of the Sacramentes.

ough in the visible Churche the evi
yngled with the good, & sometime
e cheefe authoritie in the minis

ion of the worde & Sacramentes: yet forasmuch
s they do not the same in their owne name, but
n Christes, and do minister by his commission
nd aucthoritie, we may vse their ministerie, both
n hearing the worde of God, and in the receauing
f the Sacramentes. Neyther is the effecte of
hristes ordinaunce taken away by their wycked-
es, nor the grace of Gods giftes diminished from
che as by fayth and ryghtly do receaue the Sa-
ramentes ministred vnto them, which be effectu-
l, because of Christes institution and promise, al-
hough they be ministred by euyll men.

Neuertheless, it appartayneth to the discipline
the Churche, that inquirie be made of euyll mi-
isters, & that they be accused by those that haue
nowledge of their offences: and finally, beyng
unde gyltie by iust iudgement, be deposed.

Of Baptisme. 27

Baptisme is not onlye a signe of profession, and
marke of difference, whereby Christian men
are discerned from other that be not Christe-
ed: but is also a signe of regeneration or newe
yth, whereby, as by an instrument, they that
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28 Of the Lordes Supper.

THE Supper of the Lorde is not only a signe of the loue that Christians ought to haue among themselues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to such as ryghtly, worthyly, and with fayth receaue the same, the breade which we breake is a partakyng of the bodye of Christe, and lykewyse the cuppe of blessing is a partaking of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wyne) in the Supper of the Lorde, can not be proued by holy writ: but is repugnaunt to the playne wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper, onlye after an heauenly and spirituall maner: And the meane whereby the body of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper, was not by Christes ordinaunce reserued, caryed about, lyfted vp, or worshypped.

Of the wicked which do not eate the body of Christ in the vse of the Lordes Supper. 29

THE wycked, and suche as be voyde of a lyue-ly fayth, although they do carnally and visi-bly presse with their teeth (as Saint Au-gustine sayth) the Sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather to their condemnation, do eate and drynke the signe or Sacrament of so great a thyng.

Of both kyndes. 30

THE cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinaunce and commaundement, ought to be ministred to all Christian men alyke.

Of the one oblation of Christe finished vpon the Crosse. 31

THE offering of Christe once made, is the per-fect redemption, propiciation, and satisfacti-on for all the sinnes of the whole worlde, both originall and actuall, and there is none o-ther satisfaction for sinne, but that alone. Where-vpon the sacrifices of Masses, in the whiche it was commonly sayde that the Priestes did offer Christe

for the quicke and the dead, to haue remission of paine or gilt, were blasphemous fables and daungerous deceiptes.

Of the mariage of Priestes.

32 Byshopes, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the state of single lyfe, or to abstayne from mariage. Therefore it is lawfull also for them, as for all other Christian men, to marye at their owne discretion, as they shal iudge the same to serue better to godlynesse.

33 Of excommunicate persons, how they are to be auoyded.

That person whiche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntyll he be openly reconciled by penaunce, and receaued into the Churche by a iudge that hath auctoritie thereto.

34 Of the traditions of the Church.

It is not necessarie that traditions and ceremonies be in all places one, or vtterly like, for at all tymes

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hurche, and hurteth the aucthoritie of t
itrate, and woundeth the conscienc
eake brethren.

Euery particuler and nationall Chu
ucthoritie to ordayne, chaunge, and a
monies or rites of the Church ordayn
ans aucthoritie, so that all thynges be
difiyng.

Of Homilees.

THE seconde booke of Homilees, the seuerall tytles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilees, whiche were set forth in the tyme of Edwarde the first: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctlye, that they may be vnderstanded of the people.

Articles

Of the names of the Homilees

Of the right vse of the Churche.
2 Agaynſt perill of Idolatrie.
3 Of repayring and keping cleane of Churc
4 Of good workes, firſt of faſtyng.
5 Agaynſt gluttony and drunkenneſſe.
6 Againſt exceſſe of apparell.
7 Of prayer.
8 Of the place and time of prayer.
That common prayers and Sacramentes o
be miniſtred in a knowen tongue.
he reuerente eſtimation of Gods word
lmes doing.
ie Natiuitie of Chriſte.
ie paſſion of Chriſte.
.e reſurrection of Chriſte.
the worthie receauing of the Sacramen
body and blood of Chriſte.
f the gyftes of the holy ghoſt.
for the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Agaynſt Idleneſſe.
21 Agaynſt rebellion.

Of conſecration of Byſhops and miniſte

THe booke of Conſecration of Archbyſho
and Byſhopes, and ordering of Prieſtes
Deacons, lately ſet fooꝛth in the tym
Edwa

300 K England, Church of

Articles

whereupon it was agreed **by the Archbishoppes and Bi-** shoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde GOD, 1562, according to the computation of the Churche of Englande, for the auoiding of the diuersities of opinions, and for the stablishyng of consent touching true religion.

Put foorth by the Queenes aucthoritie.

1571

Articles 3
Of fayth in the holy 1
Trinitie.

THERE is but one lyuing and true GOD, euerlastyng, without bodye, partes, or passions, of infinite power, wysedome, & goodnesse, the maker and preseruer of al thyngs both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substaunce, power, and eternitie, the father, the sonne, and the holy ghost.

Of the worde or sonne of God which was made very man.

THE Sonne, which is the worde of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, tooke mans nature

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christ, very GOD and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for originall gylt, but also for all actuall sinnes of men.

3 Of the goyng downe of Christe into hell.

AS Christe dyed for vs, and was buryed: so also it is to be beleued that he went downe into hell.

4 Of the resurrection of Christe.

CHrist did truely arise agayne from death, and toke agayne his body, with fleshe, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyl he returne to iudge all men at the last day.

5 Of the holy ghost.

THE holy ghost, proceedyng from the father and the sonne, is of one substaunce, maiestie, and glory, with the father and the sonne, very and eternall God.

Of the sufficiencie of the holy Scriptures for saluation.

HOlye Scripture conteyneth all thinges necessarie to saluation: so that whatsoeuer is not read therein, nor may be proued therby, is not to be required of any man, that it shoulde be beleued as an article of the fayth, or be thought requisite necessarie to saluation. In the name of holy Scripture, we do vnderstande those Canonicall bookes of the olde and newe Testament, of whose aucthoritie was neuer anye doubt in the Churche.

Of the names and number of the Canonicall Bookes.

Genesis.	The.1.booke of Chroni.
Exodus.	The.2.booke of Chroni.
Leuiticus.	The.1. booke of Esdras.
Numerie.	The.2.booke of Esdras.
Deuteronomium.	The booke of Hester.
Iosue.	The booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbes.
The.1.booke of Samuel.	Ecclesia.or preacher.
The.2.booke of Samuel.	Cantica,or songes of Sa.
The.1.booke of Kinges.	4.Prophetes the greater.
The.2,booke of Kinges.	12.Prophetes the lesse.

And the other bookes (as Hierome sayth) the Church doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctrine. Suche are these folowyng.

The third boke of Esdras.
The fourth boke of Esdras
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The booke of VViſdome.
Iesus the sonne of Sirach.
Baruch, the Prophet.
The song of the three children.
The storie of Susanna,
Of Bel and the Dragon,
The prayer of Manasses.
The.1. booke of Macha.
The.2. booke of Macha.

All the bookes of the new Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

7 Of the olde Testament.

THE olde Testament is not contrarye to the newe, for both in the olde and newe Testament euerlastyng lyfe is offered to mankinde by Christe, who is the onlye mediatour betweene God and man, being both God and man. Wherefore they are not to be hearde whiche faigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geuen

from

from God by Moyses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes therof, ought of necessitie to be receaued in any common wealth: yet notwithstandyng, no Christian man whatsoeuer, is free from the obedience of the commaundementes, whiche are called morall.

Of the three Credes. 8

THE three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonlye called the Apostles Crede, ought throughlye to be receaued and beleued: for they may be proued by most certayne warrauntes of holy scripture.

Of originall or birth sinne. 9

ORiginall sinne standeth not in the folowing of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the ofspryng of Adam, whereby man is very farre gone from originall ryghteousnesse, and is of his owne nature enclined to euyll, so that the flesh lusteth alwayes contrarye to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, wherby the lust of the flesh, called in Greke φρόνημα σαρκός, whiche some do expounde the wyledome, some sensualitie, some the affection, some the delyre of the flesh, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of synne.

10 Of free wyll.

THE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne natural strength and good workes, to faith and calling vppon GOD. Wherfore we haue no power to do good workes pleasaunt and acceptable to GOD, without the grace of God by Christe preuentyng vs, that we may haue a good wyll, & worckyng with vs, when we haue that good wyll.

11 *Of the iustification of man.*

WE are accompted ryghteous before God, only for the merite of our Lord & sauiour Iesus Christ, by faith, & not for our owne

workes

woꝛkes oꝛ deseruinges. Wherefoꝛe, that we are iustified by fayth onlye, is a most wholesome doctrine, and very full of comfoꝛt, as moꝛe largely is expꝛessed in the Homilie of iustification.

Of good workes.

ALbeit that good woꝛkes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Chꝛiste, and do spꝛing out necessaryly of a true and liuely faith, in so muche that by them, a lyuely fayth may be as euidently knowen, as a tree discerned by the fruit.

Of workes before iustification.

WOꝛkes done befoꝛe the grace of Chꝛiste, and the inspiration of his spirite, are not pleasaunt to God, foꝛasmuche as they spꝛing not of fayth in Jesu Chꝛist, neyther do they make men meete to receaue grace, oꝛ (as the schole auctheurs say) deserue grace of congruitie: yea ather foꝛ that they are not done as GOD hath oylled and commaunded them to be done, we oubt not but they haue the nature of sinne.

14 Of workes of supererogation.

VOluntary workes, besydes, ouer and abone Gods commaundementes, whiche they call workes of supererogation, can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: Whereas Christ sayth playnely, When ye haue done all that are commaunded to you, say, We be vnprofitable seruauntes.

15 Of Christ alone without sinne.

CHriste in the trueth of our nature, was made lyke vnto vs in al thinges (sinne only except) from whiche he was clearly voyde, both in his flesche, & in his spirite. He came to be the lambe without spot, who by sacrifice of hym selfe once made, shoulde take away the sinnes of the worlde: and sinne (as S. Ihon sayth) was not in hym. But all we the rest (although baptized, and borne agayne in Christe) yet offende in many thynges: and if we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

Of

Of ſinne after Baptiſme. 16

NOT euery deadly ſinne wyllyngly committed after baptiſme, is ſinne agaynſt the holy ghoſt, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to ſuch as fal into ſinne after baptiſme. After we haue receaued the holy ghoſt, we may depart from grace geuen, and fall into ſinne, and by the grace of God (we may) ariſe againe and amende our liues. And therefore, they are to be condemned, whiche ſay they can no more ſinne as long as they lyue here, or denye the place of forgeueneſſe to ſuch as truely repent.

Of predeſtination and election. 17

PRedeſtination to lyfe, is the euerlaſtyng purpoſe of God, whereby (before the foundations of the worlde were layde) he hath conſtantly decreed by his counſell ſecrete to vs, to deliuer from curſe and damnation, thoſe whom he hath choſen in Chriſte out of mankynde, and do bring them by Chriſte to euerlaſtyng ſaluation, as veſſels made to honour. Wherefore they which be indued with ſo excellent a benefite of God, be called accordyng to Gods purpoſe by his ſpirite worckyng in due ſeaſon: they through grace obey the callyng: they be iuſtified freelye: they be made ſonnes of GOD by adoption: they be made lyke

the image of his onlye begotten sonne Jesus Christ: they walke religiously in good workes, and at length by Gods mercie, they attayne to euerlasting felicitie.

As the godly consyderation of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakeable comfort to godlye persons, and such as feele in them selues the working of the spirite of Christe, mortifiyng the workes of the flesh, & their earthly members, and drawyng vp their mynde to hygh and heauenly thinges, aswell because it doth greatly establishe and confirme their fayth of eternall saluation to be enioyed through Christ, as because it doth feruently kyndle their loue towardes God: So, for curious and carnall persons, lacking the spirite of Christe, to haue continually before their eyes the sentence of Gods predestination, is a moste daungerous downefall, whereby the deuyll doth thrust them eyther into desperation, or into rechlesnesse of most vncleane lyuyng, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynges, that wyll of God is to be folowed, whiche we haue expressly declared vnto vs in the worde of God.

Of

Of obtaynyng eternall ſaluation, only by the name of Chriſte. 18

THey alſo are to be had accurſed, that preſume to ſay, that euery man ſhalbe ſaued by the lawe or ſect which he profeſſeth, ſo that he be diligent to frame his lyfe accordyng to that lawe, and the lyght of nature. For holye ſcripture doth ſet out vnto vs onlye the name of Jeſus Chriſte, whereby men muſt be ſaued.

Of the Church. 19

THe viſible Church of Chriſte, is a congregation of faythfull men, in the which the pure worde of GOD is preached, and the Sacramentes be duely miniſtred, accordyng to Chriſtes ordinaunce in all thoſe thynges that of neceſſitie are requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in their lyuing and maner of ceremonies, but alſo in matters of fayth.

Of the auctoritie of the Churche. 20

IT is not lawfull for the Church to ordayne anything that is contrary to GODS worde written, neyther may it ſo expounde one place of

ſcripture, that it be repugnaunt to another. Wherefore, although the Churche be a witneſſe and a keper of holy writ: yet, as it ought not to decree anything agaynſt the ſame, ſo beſides the ſame, ought it not to enforce any thing to be beleued for neceſſitie of ſaluation.

21 Of the auctoritie of generall Counſelles.

GEnerall Counſelles may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an aſſemblye of men, wherof all be not gouerned with the ſpirite and worde of God) they may erre, and ſometyme haue erred, euen in thinges parteining vnto God. Wherefore, thinges ordeined by them as neceſſary to ſaluation, haue neyther ſtrength nor auctoritie, vnleſſe it may be declared that they be taken out of holy ſcripture.

22 Of Purgatorie.

THE Romiſhe doctrine concernyng purgatorie, pardons, worſhipping and adoration as well of images, as of reliques, and alſo inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrauntie of Scripture, but rather repugnaunt to the worde of God.

Of miniſtring in the congregation. 23

IT is not lawfull for any man to take vpon him the office of publique preachyng, or miniſtryng the Sacramentes in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to iudge lawfully called and ſent, whiche be choſen and called to this worke by men who haue publique aucthoritie geuen vnto them in the congregation, to call and ſende miniſters into the Lordes vineyarde.

Of ſpeakyng in the congregation, in ſuche a tongue as the people vnderſtandeth. 24

IT is a thyng playnely repugnaunt to the worde of God, & the cuſtome of the primatiue Churche, to haue publique prayer in the Churche, or to miniſter the Sacramentes, in a tongue not vnderſtanded of the people.

Of the Sacramentes. 25

SAcramentes ordayned of Chriſte, be not onely badges or tokens of chriſtian mens profeſſion: but rather they be certayne ſure witneſſes and effectuall ſignes of grace and Gods good wyll towardes vs, by the whiche he doth worke inuiſibly in

in vs, and doth not onely quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordeyned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmation, Penaunce, Orders, Matrimonie, and extreme Unction, are not to be compted for Sacramentes of the Gospel, being such as haue growen partly of the corrupt folowing of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordeyned of Christ to be gased vpon, or to be caryed about: but that we shoulde duely vse them. And in suche onlye, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthyly, purchase to them selues damnation, as S. Paul sayth.

26 Of the vnworthynesse of the ministers, which hinder not the effect of the Sacramentes.

Although in the visible Churche the euyll be euer myngled with the good, & sometime the euyll haue cheefe aucthoritie in the ministra-

tion

tion of the worde & Sacramentes: yet forasmuch as they do not the same in theyr owne name, but in Christes, and do minister by his commission and aucthoritie, we may vse their ministerie, both in hearyng the word of God, & in the receauing of the Sacramentes. Neyther is ỹ effect of Christes ordinaunce taken away by theyr wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtlye do receaue the Sacramentes ministred vnto them, which be effectuall, because of Christes institution and promyse, although they be ministred by euyll men.

Neuertheless, it apparteyneth to the discipline of the Churche, that inquirie be made of euill ministers, and that they be accused by those that haue knowledge of theyr offences: and finally, beyng founde gyltie by iust iudgement, be deposed.

Of Baptisme. 27

BAptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened: but is also a signe of regeneration or newe byrth, whereby, as by an instrument, they that receaue Baptisme ryghtly, are grafted into the Church: the promises of the forgeuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confirmed, and grace encreased by vertue of pray-

er vnto God. The baptisme of young chyldren, is in anye wyse to be retayned in the Churche, as most agreeable with the institution of Christe.

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THE Supper of the Lord, is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to such as ryghtlye, worthylye, and with fayth receaue the same, the bread whiche we breake is a partakyng of the body of Christe, and likewise the cuppe of blessing, is a partaking of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lorde, can not be proued by holy writ: but is repugnaunt to the playne wordes of Scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

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The cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all christian men alyke.

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The offeryng of Christ once made, is the perfect redemption, propiciation, and satisfaction for all the sinnes of the whole worlde, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherfore the sacrifices of Masses, in the whiche it was commonly sayde that the Priestes did offer Christ

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Of the traditions of the Church.

34 It is not necessarie that traditions and ceremonies be in all places one, or vtterly like, for at all times

times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of countreyes, times, and mens maners, so that nothyng be ordeyned agaynst Gods worde. Whosoeuer through his priuate iudgement, wyllyngly and purposely doth openlye breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayned and approued by common aucthoritie, ought to be rebuked openlye (that other may feare to do the lyke) as he that offendeth agaynst the common order of the Churche, and hurteth the aucthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler and nationall Church, hath aucthoritie to ordayne, chaunge, and abolyshe ceremonies or rites of the Churche ordayned onlye by mans aucthoritie, so that all thynges be done to edifiyng.

Of Homilies. 35

THe seconde booke of Homilies, the seuerall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessary for these tymes, as doth the former booke of Homilies, whiche were set forth in the time of Edwarde the sixt: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctlye, that they may be vnderstanded of the people.

Of the names of the Homilies.

1 Of the right vse of the Churche.
2 Agaynst perill of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, first of fastyng.
5 Agaynst gluttony and drunkennesse.
6 Against excesse of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes ought to be ministred in a knowen tongue.
10 Of the reuerente estimation of Gods worde.
11 Of almes doing.
12 Of the Natiuitie of Christe.
13 Of the passion of Christe.
14 Of the resurrection of Christe.
15 Of the worthie receauing of the Sacrament of the body and blood of Christe.
16 Of the gyftes of the holy ghost.
17 For the Rogation dayes.
18 Of the state of Matrimonie.
19 Of repentaunce.
20 Agaynst Idlenesse.
21 Agaynst rebellion.

Of consecration of Bishops and ministers.

36 THE booke of Consecration of Archbyshops, and Byshops, and ordering of Priestes and Deacons, lately set foorth in the tyme of Edwarde

Edwarde the sixte, and confyrmed at the same tyme by aucthoritie of Parliament, doth conteyne all thynges necessary to suche consecration and orderyng: neyther hath it anye thyng, that of it selfe is superstitious or vngodly. And therefore, whosoeuer are consecrate or ordered accordyng to the rytes of that booke, sence the seconde yere of the aforenamed kyng Edwarde vnto this tyme, or hereafter shalbe consecrated or ordered accordyng to the same rites, we decree all suche to be ryghtly, orderly, and lawfully consecrated and ordered.

Of Ciuill Magistrates. 37.

THe Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all estates of this Realme, whether they be Ecclesiasticall or Ciuile, in all causes doth apparteyne, and is not, nor ought to be subiect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe gouernment, by whiche titles we vnderstande the myndes of some slaunderous folkes to be offended: we geue not to our princes the ministring either of gods word, or of Sacramentes, the whiche thyng the Iniunctions also lately set forth by Elizabeth our Queene, doth most playnly testifie: But that only prerogatiue which we see to haue ben geuen alwayes to all godly Prin-

ces

s in holy Scriptures by God hym selfe, that is, that they should rule all estates and degrees committed to theyr charge by God, whether they be Ecclesiasticall or Temporall, and restrayne with the ciuill swoorde the stubburne and euyll doers.

The Byshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punyshe Christian men with death, for heynous and greeuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

Of Christian mens goodes, which are not common.

The ryches and goodes of Christians are not common, as touchyng the ryght, tytle, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng, euery man ought of suche thynges as he possesseth, liberally to geue almes to the poore, accordyng to his habilitie.

Of a Christian mans othe.

39

As we confesse that vayne and rashe swearing is forbidden Christian men by our lord Jesus Christe, and James his Apostle: So

we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teachyng, in iustice, iudgement, and trueth.

The Ratification. 40

THIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth. &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the nether house in their Conuocation, in the yere of our Lorde GOD, 1571.

The Table.

1 Of fayth in the Trinitie.
2 Of Chriſte the ſonne of GOD.
3 Of his goyng downe into hell.
4 Of his Reſurrection.
5 Of the holy ghoſt.
6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Credes.
9 Of originall ſinne.
10 Of free wyll.
11 Of Iuſtification.
12 Of good workes.
13 Of workes before iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſte alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of predeſtination and election.
18 Of obtayning ſaluation by Chriſte.
19 Of the Churche.
20 Of the auᵭthoritie of the Churche.
21 Of the auᵭthoritie of generall Counſels.
22 Of Purgatorie.
23 Of miniſtring in the congregation.
24 Of ſpeakyng in the congregation.
25 Of the Sacramentes.
26 Of the vnworthyneſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lordes ſupper.
29 Of the wicked whiche eate not the body of Chriſte.

The Table.

30 Of both kyndes.
31 Of Chriſtes one oblation.
32 Of the mariage of Prieſtes.
33 Of excommunicate perſons.
34 Of traditions of the Churche.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of ciuill Magiſtrates.
38 Of chriſtian mens goods.
39 Of a chriſtian mans othe.
40 Of the ratification.

Imprinted at London in Poules Churchyard, by Richarde Iugge and Iohn Cawood, Printers to the Queenes Maieſtie, in Anno Domini. 1571.

✻ Cum priuilegio Regiæ maieſtatis.


PRO LEGE, REGE, ET GREGE
KEPYTH THE LAWE, OBEYETH THE KYNGE, AND IS GOOD TO THE COMMEN WELTHE
PRVDENCIA
IVSTICIA
A
R
E

¶ A BOOKE of certaine Canons, concernyng some parte of the discipline of the Churche of England.

In the yeare of our Lord.

1571.

W. Dyson

AT LONDON
Printed by Iohn Daye, dwellyng ouer Aldersgate.

¶ *Cum gratia & Priuilegio Regiæ Maiestatis.*

3. Of Bysshops.
6. Of Deanes of churches.
9. Of Archdeacones.
11. Of Chaunceloꝛs. &c.
17. Of Churchwardens.
22. Of Preachers.
24. Of Residence.
25. Of Pluralities.
25. Of Scholemasters.
27. Of Patrones. &c.

¶Here foloweth in this booke ſome certayne articles of the holy miniſterie, and of the offices of the Church, fully agreed vpon by Matthew Archbyſhoppe of Caunterburie, Primate of all England, and Metropolitane, and all other Byſhops of the ſame Prouince, which were partly preſent in perſon, and partly ſubſcribed by the handes of their Proctors, in a Synode begonne at London in the Churche of S. Paule the thirde day of Aprill. 1571.

ALl Byſhoppes ſhall diligently teach the Goſpell, not onely in their Cathedrall Churches which they gouerne, but alſo indifferently in all the Churches of euery o their dioceſſe, where they ſhall thynke it moſt nedefull.

And principally they ſhall exhorte their people to the readyng, & hearing of the holy ſcriptures, and that they come together in times appoynted, euery man to his owne Church, and that they geue eare diligently to the preachers of the Goſpel, and that both they doe heare reuerently the godly prayers, which ſhall be ſpoken by the miniſter, and alſo praye themſelues with hym, and that they bee partakers of the heauenly myſteries, as they be now godly or-

deined and lawfully in our churches by the authoritie and commaundemente of the whole Realme.

Euery Byshop before the fyrst day of September next, shall call vnto hym the publique preachers, such as shall be in his owne diocesse, and shall require agayne of them, their licences of preaching, which they haue signed with any autenticall seale, which they shall reteyne with themselues, or els abolish. After prudent choise made of them, he shall geue readilye agayne new licences to them whom he shall finde able to that great office, in respecte of their yeares, doctrine, iudgement, honestie of lyfe, modestie and grauitie: and yet so that they first subscribe to the articles of Christian religion, publiquely approued in the Synode, and that they make promise willingly to mayntayne, & defend that doctrine, wihch is conteyned in them, as most agreable to the veritie of Gods worde.

The Bishop must very diligently cõsider what maner of men he do admit into hys housholde: for it chaunceth sometymes where thys foresight is not vsed, that wicked men, & enemyes to the true religion, vitious men, and corrupte in all their life, yea, and men voyde of grace, be admitted. Whereby the aduersarie wyll soone take occasion to speake euill.

The Byshops seruaunts shall so modestly & orderly apparel thẽselues, in euery part of their garments, that they do not offend their brethẽ whom Paule calleth of the housholde of fayth.

The

The Byſhop ſhall lay hys handes on none hencefoꝛward, but ſuch as haue bene trayned vp in good letters, eyther in the vniuerſitie, oꝛ ſome other inferioꝛ ſchole, oꝛ that doth vnderſtand the Latine tounge competently, and hath bene well exerciſed in the holy ſcriptures: noꝛ yet on any, except he be of that lawfull age which is appoynted by the ſtatute and lawe: noꝛ except hys lyfe & honeſt behauiour, be commended by the teſtimony of graue and godly men, and ſuch as are well knowne vnto the byſhop: noꝛ on any that hath bene bꝛought vp in huſbandꝛie, oꝛ ſome other baſe and handicraft labour: noꝛ on any, but ſuch as haue ſome title (as they call it) whereby he may lyue, if by Gods ſufferaunce, he become blynde, oꝛ fall into greuous ſickeneſſe of the bodye, oꝛ into a continuall & languiſhing diſeaſe: noꝛ except he will exerciſe the holy miniſterye wythin hys owne dioceſſe: noꝛ at any other tyme, but whē ſhal chaunce, that ſome place of miniſtration is voyde in the ſame dioceſſe. And he ſhall admitte no ſtraunger, noꝛ any that he knoweth not, eyther to the pꝛofites of any benefice, oꝛ to eccleſiaſticall miniſterie, except he bꝛyng wyth hym that byſhops letters of commendations, which they cal letters dimiſſoꝛies, out of whoſe dioceſſe he came.

The byſhop ſhall not graunt vnto any man the next, oꝛ ſecond, oꝛ thirde aduouſon, (as they call it) of any pꝛebend oꝛ benefice belonging vnto him: foꝛ thoſe aduouſons are farre frō good

doynges and christian charitie: neyther shall he ratifie and confirme the leases of any profites or reuenewes of any parsonage, or ecclesiasticall benefice, for terme of many yeares, in any wyse.

The Bishop shall suffer no man to be occupied in the ministration of the Church, which calleth hymselfe by the idle name of a reader, not hauing receyued imposition of handes.

Euery Archbishop and bishop shall haue in hys house The holy Bible in the largest volume, as it was lately printed at London, and also that full and perfect history, which is intituled Monumentes of Martyres, and other such lyke bokes, fit for the setting forth of religion. These bookes must be placed either in the hall, or in the great chamber, that they may serue to the vse of their seruantes, and of straingers.

Deanes of Cathedrall Churches.

THe very same bookes, which we spake of last, euery Deane shall cause to be bought, and to be bestowed in his Cathedrall Church, in such conuenient place, that the vicares and peticanōs, and other ministers of the Church, as also straungers and forrieners may easelie come vnto them, and read theron.

The Deane, and euery chiefe Residentarie, whom

whom they call the dignities of the Church, shall buye the same bookes euery one for hys owne familye, and shall lay them in some fit place, eyther in hall, or in the chamber.

The Deane & his prebendaries shall preach the worde of God diligently, not onely in the cathedrall Church where they liue, but in other churches also of the same Dioces, and especialye in the same places whence they receiue yearely reuenewes and profites. Which if they do not, they shall be punished according to the discretion of the Byshop.

No Deane, nor Archdeacon, nor Residentarie, nor master, nor warden, nor head of any colledge, or cathedrall church, neither presidēt, nor Rector, nor any of ỹ order, by what name soeuer they be called, shall hereafter weare the Graye Amice, or any other garment which hath bene defiled with ỹ like superstition. But euery one of them in their churches shal weare onely that linnen garment, which is as yet reteined by the Queenes commaundement, and also hys schollers hoode, according to euerye mans calling, and degree in schole.

Euerye Deane shalbe resident in his cathedrall Church, foure tymes a yeare at the least. And shall continue there, by the space of a moneth euery tyme (if he may possibly) in preaching the word of God, and keeping good hospitalitie, except he shall be otherwyse letted with weighty, and vrgent causes. Which causes he shall at euery such tyme, declare vnto his

ordinarie. When he is come to the Church, h
together with hys prebendaries resident, shal
foresee that the statutes of his church, if they b
not contrary to the woorde of God (as many
are) and that the statutes of this realme what
soeuer, concernyng ecclesiasticall order, and al
Iniunctions, eyther set forth by the Queenes
Maiestie, or enioyned by the bishop in hys visi-
tation of the same Church, be diligently obser-
ued. Moreouer the Deane and Residentaries
shall endeuour, as much as lieth in thē, that the
peticanons or vicares, and other ministers of
their Church, (lest they liue idlely and vnprofi-
tably in slouthfulnes, and geue themselues to
vnlawfull gaming,) be constrayned to the stu-
dye of the holy Scriptures, and that euery one
of them haue the newe testament, not onely in
Latine, but also in English.

The Deanes and Residentaries shall see
that there be no other forme obserued in sing-
ing, or saying prayers, or in the administrati-
on of the Sacramentes, but onely that which
is sette forth, and prescribed in the booke of
Common Prayers: neyther shall they suffer a-
ny straunger to preach vnto the people, except
the Queenes Maiestie, or the Archbyshop of
the same Prouince, or the Byshop of the same
Dioces, haue graunted hym licence thereunto.
And if such a Preacher so allowed, eyther by
the Queenes Maiestie, or by the Archbishop or
byshop, shall in hys Sermon publishe any doc-
ctrine eyther strainge, wycked, or disagree-
able

able with the worde of God: or with the Artiꝯcles of our Religion, agreed vpon in the Conuocation house (which no doubt are consonant to the Scriptures,) or with the booke of common Prayers: the Deane, or the Residentes, shall assone as may be, geue notice of the same to the Byshop, by theyr letters, subscribed also with some of theyr handes, which hearde him preach: that he may determine on the matter, as he shall see good.

Archedeacons.

EVery Archedeacon shall haue in hys house, both the other bookes, and namely those which are entituled, Monumentes of Martyrs.

Euery Archedeacon whiche hath authoritie to visite, eyther by common law, or by prescription, shall visite his territory once euery yeare in his owne person: and he shall not substitute any to be his Officiall, but such a one as hath bene brought vp in the vniuersities, and hath studied the ciuill law, and is of the full age of xxiiij. yeares, being able not onely in learning, but also in grauety, and modesty to discharge that office.

Archedeacons and theyr substitutes (whome they call Officialles) shall call the clergie to accompt in theyr visitations, how much euery one of them hath profited in the studie of Scripture, and shall geue vnto so many of them, as

haue not taken the degree of a maister of Arte vpon them in the vniuersitie, some parte of the new Testament to be learned without booke, and at the next Synode shall compell them to make repetition thereof: and they shall detecte vnto the Bishop, such as are eyther stubburne, or negligent herein.

When the visitation is finished, the Archedeacon shall signifie vnto the Bishop, whome he hath founde in euery Deanery, so furnished with learnyng and iudgement, that they may be thought worthy to enstruct the people in sermõs, and to rule and gouerne others. Of these the bishop may chuse some, whome he wil haue rurall Deanes.

Archdeacons shall straightly and seuerely punish all offenders, & not winke at their faultes, or suffer any man to escape vnpunished, who is known to haue offended.

Archedeacons shall haue a speciall care, that the monumentes of their actes, and doinges be faythfully and safely preserued: and shall once euery yeare bring to their bishop, all the originall copies of such testamentes, which shalbe proued before them the yeare before, that they may be preserued by the bishops Register. They shall write out the copies of the same Testamentes to their own vse, if they will.

Chau-

Euery Chauncellor, Commissary and officiall, shalbe learned in the ecclesiasticall and ciuil lawes, and such one as is twenty and sixe yeres olde, and hath taken some degree in the scholes for learnings sake, and is reasonably well practised in course of law, touching whose lyfe and maners, no euill reporte be heard. Besides, euery one of these either shall be in the ministerie, or if he be not, yet shall he be well affected, and zealously bent toward religion, and such he shall openly and freely shew himselfe, and before he enter his office, he shall take an othe of the authoritie and supremacy of the Prince, and also shall subscribe to the articles of religion allowed in the conuocation of bishops.

None of these, neyther Chauncellor, Commissary, nor Officiall shal proceede in examination of matters vnto the sentence of excommunication, but onely in causes of instances. In matters of correction, they shall doe all other things which lawfully they may and are wont to be done.

But the sentence of excommunication they shall leaue onely to the Bishoppe, which either he himselfe shall pronounce, or shall commit the pronouncing therof to some graue man, which is in the ministerie. After that he hath geuen sentence, he shall also adde, for a warning and terror to the people, a certaine order of wordes

which after ſhalbe ſhewed: and alſo ſhall cauſe ſome like inſtrument, which ſhall be vſed in ſignifying the excommunication to the people to be wzitten out, and ſent to euery miniſter in theyz churches, that they may haue it in readines to occuppe, if neede require. But the penaunce enioyned, neyther Chauncelloz, Archdeacon, Officiall, noz Commiſſarye, ſhall alter. That authozitie foz many waightie cauſes, is reſerued onely to the Byſhop, oz if he ſhall appoynt any other, by ſpeciall commaundement foz that purpoſe.

No eccleſiaſticall Judge, of what place, oz degree ſoeuer he be, ſhall abſolue any that is excommunicated, at his owne houſe, oz otherwiſe in priuate houſes, but onely openly, and in the conſiſtozy,

Chauncelloꝛs, Officialles, Commiſſaries, ſhall do theyz endeuour, that all others which are vnder theyz iuriſdiction, do theyz duty. Eſpetially, that Parſons, Uicars, and Miniſters of churches may paynfully be occuppyed in the ſcriptures: that they pzouide them bookes fitte foz theyz degree and pzofeſſion, that whoſoeuer hath not pzoceeded maiſter of arte, buy foz him ſelfe two bookes of the new Teſtamente, the one tranſlated in Latine, the other in Engliſh, that euery one of them learne without booke, that taſke of Scriptures, whiche is enioyned him, either by ỹ oꝛdinary eccleſiaſticall Judge, oz by ſome other, whom foz his truſt and paynfulnes the Biſhop wyll rather chuſe: that they

obſerue

obserue the orders, and rytes prescribed in the booke of common prayers, as well in reading the holy scripture, and saying of prayers, as in admistration of the sacraments: that they neyther diminish, nor adde any thing, neyther of the matter, nor of the manner: that they behaue them selues honestly, and goe modestly and comely in sober apparell appoynted in the booke of aduertisementes: that if they haue a family, and haue no wife, they keepe no other woman at their house, but either their mother, sister, or neece by brother or sister: but if they liue vnmaryed, and haue no wiues, let them not boorde in any tauerne, or alehouse, but in some honest house in the same parishe, where they may liue without suspition: that they play not at dice, cardes, or other vnlawfull games: that they vse their bow and shaftes onely, and that to refreshe theyr mindes, modestly, and in due time, that they be not let from doing their dutie, or studie of the holy scripture.

They shall take heed also, that no Parson, Uicar, or Curate, serue any where, eyther in chappell, or other place of prayer, or say common seruice in any priuate mans house, except the Bishop graunt him licence by hys owne instrument and subscription of his hand: and that no Parson, Uicar, or Curate, serue any more then one church or chappell in one day.

Euery minister of the church, before he enter that holy function, shall subscribe to all articles of christian religion, which were agreed

vpon in the conuocation, and whersoeuer the Bishop shall commaunde, shall declare hys conscience to the people, what he thinketh of those articles, and the whole doctrine. And he being once admitted into the holy ministery, shall from thencefoorth neuer departe from it, nor shall vse himselfe as a laye man, eyther in apparell, or in any part of his life.

Euery Parson, Vicar, or Curate shall yearlye before twenty dayes after Easter, exhibite to the Bishop, or to his Chaūcellor or Commissary, the names and surnames of hys parishioners, as well men, as women, (of those I say) which being fourtene yeares of age, come not to the holy Communion (as by the statutes and ecclesiasticall lawes of this Realme, they are bound) & such as refuse to be examined by the minister of the church, in learning the Catechisme, and articles of christian religion, and what parentes or maisters thincke scorne to sende theyr children or seruauntes to churche, at the times appoynted, to heare and learne the same Catechisme. They shall suffer none to vndertake for an Infante at Baptisme, except he haue receiued the Communion, and haue bene partaker of the holy misteries, and he shal admit none to the partaking of the sacramēts, which hath not learned the Catechisme, and articles of the fayth.

Euery sonday and holiday, the parsons, vicars, and curates, shall come to the churche so timely, and conueniently in due season, that the

parish-

parishioners hauing done their busines, may come thether wᵭ their children & seruantes. And there they shal reuerently, (as it is fit) & godly say or sing the holy seruice, so plainly, so manifestly, & distinctly, that the people may heare & vnderstand, what is sayd or song, & therof receaue comforte and commoditie. The lyke reuerence and godlynes they shall obserue in celebratyng the most holy Sacramentes, so that they turne not to superstition, or worshippyng, or Idolatrie. But if that in tyme of the holy Communion there shalbe no sermon, they shall on the booke in the pulpit read some one, or other of those homelies, which we haue to that end set foorth before. In the meane tyme they shall exhorte the people, to come diligently to Church, that they attentiuely heare that which is read and sayd, and that all the tyme thereof, they vse themselues reuerently and modestly: and least the godly may be offended thorough wantonnes and lightnes, voyde of religion, they shall take heede that young men, especially contreymen, (whose nature is more prone to the contempt of godlines, and to disorder) neyther ring belles, neyther walke in the churches, nor haue idle talke together, nor by laughing, or noyse, or vnhoneſt iesting, eyther let the minister, or offend the people.

They shall admonish the people to come oftner to ẏ holy Cõmunion, & that before, they prepare themselues wᵭ a perfect minde, as it is fit. And that all may vnderstand, what duty they owe

to God: what dutie to the Prince whome they ought to loue & reuerence as the vicar of God: what they owe to the lawes, what to the magiſtrates, what to their brethren, what to the people of God: they ſhall be ready in the church ſtaight after noone, euery ſonday and holyday, & there at the leaſt, they ſhall read two houres, and teach the catechiſme, and therein ſhall inſtruct all theyr flocke of what age or degree ſoeuer, not onely maydens and children, but alſo the elder, if neede be. But eſpetially they ſhall warne young folkes, not onely men, but alſo women, that it is prouided by the lawes, that none of them may either receiue the holy communion, or be maried, or vndertake for a childe in baptiſme, except before, they haue learned the principles of Chriſten religion, and can fitly and aptly aunſwere to all the partes of the Catechiſme.

But if the parſons, vicars, or curates, either can not preache, or haue not receiued licence to preach of the Biſhop, yet they ſhall teach children to read, to write, and know their duty toward God, toward theyr parentes, and all others: and if they perceiue any of them to be of that diſpoſition, that by teaching and inſtruction, they may attayne to the knowledge of learning, they ſhall counſell theyr parentes, to ſet them to ſchole, that being endewed with learning, they may one day become fit for the holy miniſtery of the mighty God: but whome they perceiue to be duller, and not diſpoſed to

learnyng, to see them set to some other science, or to husbandrie.

They shall also warne their parishioners, that for great and weightie causes it was appointed in the cõuocation by the Reuerend father in God, Matthew Archbyshop of Canterburie, and the other bishops, that children mary not, without consent of the parentes, and that no young man hath power in hym selfe to contract mariage, before he be xxi. yeares of age, and no mayde before she be xiiij. yeares old.

Churchewardens and syde men.

CHurchewardens accordyng to the custome of euery parishe, shalbe chosen by the consent of their parishioners, and their minister: otherwise they shall not be churchewardens: neither shall they continew any lenger then one yeare in that office, except perhaps they be chosen againe. And all churchwardens once euery yeare shal geue vp iust accounte of such money, as they haue receaued: and also particularly shall shewe, what coste they haue bestowed in reparations, and for the vse of the churche. Last of all goyng out of their offices, they shall truly deliuer vp to the parishioners, what soeuer money, or other ecclesiasticall thinges shall remayne, & be in their handes, that it may be redeliuered by them to the next churchwardens.

The Churchewardens shall see, that the churches be diligently and well repayred, with lead, tyle, lyme, and glasse, that neyther the ministre, nor the people, either in the holy ministerie and worshippyng of God, or in celebratyng the heauenly misteries, or in receauing and hearing the Communion, be troubled wyth tempestuous weather. But especially they shall looke vnto, that in euery meting of the congregation peace be well kept: and in all visitations of byshops and archdeacons, they shall truly and personally presente, and name all those, which rudely behaue themselues in the church, or whiche by vntymely rynging of belles, by walkyng, by talking, or noyse, shall let the ministre or preacher.

Churchwardens shall see, that the churches be kept cleane & reuerently, ẏ they be not lothsome to any, either by dust, sande, or any filthynes. They shall also see, that the holy Bibles be in euery church in the largest volume (if it may conueniently be) such as were lately imprinted at London: that the booke of common prayers, that the holy homelies, and the homelies which lately were written against rebellio̅, be in euery church. It is meete that these bookes be whole and cleane, not torne or foule in any wise, lest it breede irksomnes or contempte amongest the people. They shall see, there be a fayre ioyned table, which may serue for the administration of the holy Communion, and a cleane clothe to couer it: a conuenient pulpit, whence the heauenly

uenly doctrine may be taught. Moreouer they ſhall ſee, that all roodloftes, in which woodden croſſes ſtood, & all other reliques of ſuperſtition be cleane taken away: & the walles of the churches be new whited, and decked with choſen ſentences of the holy Scripture, that by the reading and warning thereof, the people may be moued to godlines. Laſt of all they ſhall ſee, that in euery church there be a holy founte, not a baſen, wherein Baptiſme may be miniſtred, and it be kept comely and cleane.

They ſhall alſo warn tauerners, alehouſekepers & victualers, which ſel meat or drinke, that they receiue none into their tauern or alehouſe, all ỹ time, wherin either is preaching, or cõmon ſeruice. If any do contrary, vpon contempte or ſtubbernes, they ſhall preſent both him, & them whome he receaued, by name in the next viſitation. If any offend theyr brethren, eyther by manifeſt adultery, or whoredome, or inceſt, or drunkennes, or much ſwearing, or baudry, or vſurie, or any other vnclennes and wickednes of life, let the churchwardens warne them brotherly and freendly, to amende. Which except they do, they ſhall by name ſhewe them to the parſon, vicar, or curate, that they may be warned more ſharply and vehemently of them: and if they continue ſo ſtill, let them be driuen from the holy Communion, till they be reformed: And that all which liue vnchaſtly and looſely, be puniſhed by the ſeueritie of the lawes, according to their deſertes. The ſame Church-

wardens shall present those adulterers, whoremongers, incestuous drunkardes, swearers, baudes, and vsurers in the Bishops, and Archdeacons visitations.

Churchwardens shall suffer no feasts, bankets, suppers, or common drinkings to be kept, in the church, neyther the belles to be rong superstitiously, either in ỹ feast of all soules, or the day after all saintes (which day not long since was kept holy for the soules of the dead) neyther at any time at all, whereas the custome of ringing shall seeme to encline to superstition. They shall suffer ringing onely at those times, which are appoynted in the booke of aduertisementes, and to that onely vse, and after that onely order.

It shall not be lawfull to keepe fayres, and common markets vpon the sonday: neyther on that day to put to death, and openly punish offenders cõdemned by the sentence of ỹ Judge.

They shall not suffer, that any of these light wanderers in markettes, and pelting sellers, which carry about, and sell pinnes, points, and other small trifles, whome they call pedlars, to set out theyr wares to sale, either in the churchyeardes, or in the porches of churches, or any where els, on holidayes or sondayes, whilest any part of the holy ministery is in doing, or any sermon is preached, neither that beggars, or vagabondes, which haue no certain dwelling, abide eyther in the churchyearde, or in the church porch, all the time of seruice, or preaching

thing: but shall commaunde them, either to come in, or to depart.

They shall also search, and diligently enquire, if any of the parishioners eyther come not at all to church, or come later or slower at ỹ times appointed by the lawes: and whom they shall finde so to offende, they shall punish them, according to the appointing of the lawe. They shall marke whether al & euery of the parishioners come so often euery yeare to the holy communion, as the lawes & statutes do cõmaund: and whether any straingers from other parishes, come more often and commonly to their church, and shall shew their curate of them, lest perhaps he admit them to the Lordes table amongst others, but shall sende them rather to their owne curates.

They shall receiue no parson, nor vicar, to the ministery of theyr church, but whome the Bishop shall allow by his institution, and by hys mandate shall put in possession of that church. They shall receyue no curate, but him that by the letters, and seale of the Bishop, is specially appointed for that church. But if the Parson, Vicar, or Curate, behaue himselfe otherwise in his ministery, or that he read ill, darckly, and confusedly, or that he liue more loosely and licentiously then is fitte for a man of that calling, and therby great offence be taken: the churchwardens shall spedely present him to the Bishop, that by and by he may be punished, and amendment of his fault may follow.

And that the Bishop may vnderstande, what sermons are made in euery church of his dioces: the churchwardens shall see, that the names of all preachers, whiche come to them from any other place, be noted in a boke, which they shall haue ready for that purpose, and that euery preacher subscribe his name in that boke, and the name of the Bishop, of whome he had licence to preach.

Last of all, the churchwardens shall see, that all thinges be diligently obserued, which pertayne to theyr offices, and that are contayned in the Queenes iniunctions, and the boke of aduertisementes, and that shall be set fooyth by the Archbishop or Bishop in euery their visitations, for the vse of the churches. But if any do rayle vpon them, or goe to law with them, for doing theyr dutie, and detecting of offenders, that also they shall presente vnto the Bishop, that by his meanes and trauaill they may more easely be deliuered from that trouble.

Preachers.

NO man shall openly preach in his parish, but being licenced by ỳ Bishop, neyther hereafter shall be so bold, as preach out of his own cure & church, except he haue obtayned licence so to preach, eyther of the Queenes Maiestie, ouer all her realme: eyther of the Archbishop, through his prouince: or of the Bishop, in his dioces. And

no

no licence to preach, shall hereafter stande in force, but that which hath beene obtayned after the last day of Aprill, which was in the yeare, 1571. Preachers shall behaue them selues modestly and soberly in all their life.

But chiefly they shall take heede, that they teach nothing in their preaching, which they would haue the people religiously to obserue, and beleue, but that which is agreeable to the doctrine of the olde Testament, or the newe, and that which the catholike fathers, and auncient Bishops haue gathered out of that doctrine. And because those articles of Christian religion, agreed vpon by the Bishoppes, in the lawfull, and godly conuocation, and by the commaundement, and authoritie of our noble princesse Elizabeth assembled and holden, vndoubtedly are gathered out of the holy bookes of the olde, and newe Testamente, and in all pointes agree with the heauenly doctrine contayned in them: because also the booke of common prayers, and the booke of the consecration of Archbishops, Bishops, Ministers and Deacons containe nothing repugnant to the same doctrine, whosoeuer shall be sent to teach the people, shall not onely in their preaching, but also by subscription confirm the authoritie, and truth of those articles. He that doth otherwise, or troubleth the people with contrary doctrine shall be excommunicated.

In preaching they shall weare a very modest and graue garment, which may become

and set foorth the minister of God, and such as is prescribed in the booke of aduertisementes. They shall require no money or rewarde for theyr preaching, but shall be content with meat and drincke, and playne prouision, and one nightes lodging.

They shall teach no vayne, and olde wiues opiniõs, no heresies, nor popish errors, disagreeing from the doctrine and fayth of Christ: neyther any thing at all, whereby the rude people may be stirred vp to the desire of nouelties, or contention. But they shall alwayes teach that, which may make for edifying, and may vnite the hearers in Christian peace and loue.

Residences.

THe absence of the shepheard from the Lordes flocke, and that careles negligence, whiche we doe see in many, and forsakyng of the ministerie, is a thing in it self to be abhorred and odious to the people, and pernitious to the churche of God. Therefore we exhorte all pastors of churches, in the Lorde Iesu, that foorthwith they returne euery one to theyr parishes, and diligently teach the gospell, according to theyr liuing to keep house, to helpe the poore by hospitalitie, and there to be resident euery yeare no lesse then lx. dayes.

Plura-

IT shall be lawfull for no man, of what degree, or order so euer he be, to haue at one time, any more then two ecclesiastical benefices: neither shall it be lawful for any man at all, to obtaine two benifices, if they be distant more then xxvj. miles.

Of Scholemaisters.

IT shall not be lawfull for any to teach the Latine tongue, or to instructe children, neyther openly in the scholes, neither priuately in any mans house, but whome the Bishop of that diocesse hath allowed, & to whome he hath geuen licence to teach vnder the seale of his office. And here we except, (for honours sake) the Lordes of the Parliament: but the Bishop shall allow no Scholemaister, nor accompt him worthy of ỹ office, but whom he shal finde in his iudgement to be learned, and worthy of that place, and whome he shall see commended by the testimonie of godly men, touching his life and manners, and especially hys religion.

Scholemaisters shall teach no Graminer, but onely that, which the Queenes Maiestie hath commaunded to be read in all Scholes, through the whole realme, neyther any other Latine Catechisme, then that which was sette

forth, in the yeare. 1570. The which also, that is translated into English, we wil haue taught vnto children, that are ignorant of the Latin toung.

All other bookes they shall teach, whereby the fulnes and fynenes of the Latin & Greeke toung may be learned, & those especially, which profite to the knowledge of Christ and godlynes. And once euery yeare they shall signifie to the Byshop, what chosen scholers they haue of all their number, whiche are of that aptenes, & so forward in learnyng, that there may be good hope they will become fitte, either for the common wealth, or for the holy ministerie. By this hope the parētes beyng allured, will more willyngly kepe them at schole.

But chiefly they shall so order and frame the tounges of children, that they may pronounce openly, playnly and distinctly. And as often as any sermon shalbe, they shall either send them, or bryng them to church, that from their childhode they may be brought vp in godlines: & lest they should heare it negligently: at their return to schole, they shall call and examine euery one, what they haue learned out of that sermon: and that the myndes of children, may be the more styred vp to vertue and diligence: they shall rebuke the idle and sluggish, and shall prayse the attentiue and diligent.

Pa-

Patrones and Proprietaries.

THe Bishop shall earnestly and diligently exhorte patrones of benefices, to cõsider the necessities of ỹ churches and to haue before theyr eyes the last day, and iudgement, and the tribunall seate of God. Therefore that they preferre no man to any ecclesiasticall liuing, but him which by doctrine, iudgement, godlines, honestie, and innocencie of life, is able to beare so heuy a burthen, ỹ they do nothing therin, but vprightly, vncorruptly & truly: & he shall professe that he wil vse all honest, and lawful meanes to search out the truth. But if, either in the presentation, or els after he shall perceiue any corruption, or simony to be committed any way, eyther closely, eyther directly, or indirectly, by him, or any other, eyther that money, or monyworth, or that any commoditie, or any part of the profites shoulde come vnto him: that he then will publishe and declare this wicked deed and simonie, not only in the cathedrall church, but also els where, to his shame and perpetuall reproch, & also thruste out that minister, whom he so wickedly presented, not onely from the office of a priest, whiche he vnlawfully entred: but also from all ministery, and out of the whole dioces.

Humble petition must be made to the Queenes maiestie, that some way by her leaue, and commaundement may be founde, that the

chauncels of those churches, may spedely be repayred, which by impropriation are come vnto her, and that a yearely stipend may be appoynted for seruing the cure thereof: for now in many places both the chauncels are fowly fallen down, and the ministery of the church is destitute, because of the smalenes of the stipend.

The Bishop shall see, that à true inuentory, and (as they call it) à terrey, of all the landes, meadowes, gardens, orchardes, which belong to any parsonage, or vicarage, be taken by the bewe of honest men, and be layd vp in his treasurie of euidences, for a perpetuall memorie thereof.

The Bishop shall not suffer the farmer of any benefice, to haue any authoritie ouer the minister of God, that he may either admitte, or reiect him. Neyther shall the minister take lesse, then x. poundes for his stipend.

All matrimonies, which any where are contracted within ỳ degrees of cõsanguinty, or affinitie, forbidden in the xviij. of Leuiticus, shall be dissolued by the authoritie of the Bishop: but especially, if any man, his first wife being dead, shall take her sister to wife: for this degree, by common consente, and iudgemente of learned men is thought to be forbidden in Leuiticus.

It shall not be lawfull for any man, to marry within those degrees, which are forbidden in the table written, and published for that ende, by the reuerend father in God, the Archbishop of Canterburie.

The

¶ The forme of the sentence of excommunication.

BRethren, because all we whiche doe professe the name of Christ Jesu, are members of one body, & it is meete that one mẽber should feele, and suffer the griefe of another member: by reason of mine office I signify vnto you, that A. B. is openly accused of adultery, wherin, the reporte is, that he hath liued wickedly, and filthily, to his shame and infamy, and greuous offence of the churche of God: and for that cause he is cyted to the bishops consistory, that his notorious disorder may some way be punished. And because the foresayd A. B. through giltines of his wickednes, hath cõtemned to appeare at the day lawfully named, and stubburnely hath withdrawen him self from Justice, and by his example hath harted others to the lyke stubburnes: therfore, this I further warne you, that

our byshop, by the name and authoritie of the most mighty God, hath excommunicated him from all company of the churche of God, & hath cut him of as a dead member, from the body of Christ: In this state, & in so great daũger of his soule is he at this tyme. S. Paul beyng taught by the inspiration of the holy ghost, commaundeth that We eschue the fellowshyp, & company of such men, lest We be partakers of the same Wickednes. Yet, as Christian charitie Warneth vs, because he Will not pray for him selfe, neither vnderstãdeth his daunger, let vs all in his name pray vnto God, that once he may acknowledge his miserie and filthynes of lyfe, and may repent, and turne vnto God. For our God is mercifull, and can call them from death, that were fallen.

8

✠ARTICVLI,
de quibus conuenit inter Archiepiſcopos, & epiſcopos vtriuſq; prouinciæ, & clerum vniuerſum in ſynodo, Londini. An. Dom. 1562. ſecundum computationem eccleſiæ Anglicanæ, ad tollendam opinionum diſſentionem, & conſenſum in vera religione firmandum.

Æditi authoritate ſereniſſimæ Regina.

¶ *LONDINI, apud Iohãnem Dayum Typographum.*

An. Domin.
1571.

VNus eſt viuus, & verus deus, æternus, incorporeus, impartibilis, impaſsibilis, immenſę potentiæ, ſapientiæ, ac bonitatis, creator, & conſeruator omnium, tum viſibilium, tum inuiſibiliũ. Et in vnitate huius diuinæ naturæ, tres ſunt perſonæ, eiuſdem eſſentiæ, potentiæ ac æternitatis, pater, filius, & Spiritus ſanctus. 1

De verbo, ſiue filio dei, qui verus homo factus eſt.

FIlius, qui eſt verbum patris, ab æterno a patre genitus, verus & æternus Deus, ac patri conſubſtãtialis, in vtero beatæ virginis, ex illius ſubſtantia naturam humanam aſſumpſit: ita vt duæ naturæ, diuina & humana, integrè atq; perfectè in vnitate perſonæ fuerint inſeparabiliter coniunctæ, ex quibus eſt vnus Chriſtus, verus Deus, & verus homo, qui verè paſſus eſt, crucifixus, 2

fixus, mortuus, & sepultus, vt patrem nobis reconciliaret, esset q; hostia, non tantùm pro culpa originis, verumetiam pro omnibus actualibus hominum peccatis.

De descensu Christi ad inferos.

3. QVemadmodum Christus pro nobis mortuus est, & sepultus, ita est etiam credendus ad inferos descendisse.

De Resurrectione Christi.

4. CHristus verè a mortuis resurrexit, suumq; corpus cum carne, ossibus, omnibusq; ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cœlum ascendit, ibiq; residet, quòad, extremo die, ad iudicandos homines reuersurus sit.

De Spiritu sancto.

5. SPiritus sanctus a patre, & filio procedēs, eiusdem est cum patre, & filio essentiæ, maiestatis, & gloriæ, verus, ac æternus, Deus.

De

De diuinis Scripturis, quod sufficiant ad salutem.

SCriptura sacra continet omnia, quæ ad salutem sunt necessaria, ita, vt quicquid in ea nec legitur, neq; inde probari potest, non sit a quoquam exigendũ, vt tanq; articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & noui Testamenti intelligimus, de quorum authoritate, in Ecclesia nunq; dubitatum est.

De nominibus, & numero librorum sacræ canonicæ Scripturæ veteris Testamenti.

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteron.
Iosuæ.
Iudicum.
Ruth.
Prior liber Samuelis.
Secundus lib. Samuelis.
Prior liber Regum.
Secundus liber Regum.
Prior liber Paralipom.
Secundus liber Paralipomen.
Primus liber Esdræ.
Secundus liber Esdræ.
Liber Hester.
Liber Iob.
Psalmi.
Prouerbia.
Ecclesiastes, vel concionator.
Cantica Salomonis.
4. Prophetæ maiores.
12. Prophetæ minores.

Alios autem libros (vt ait Hieronimus) legit quidem Ecclesia, ad exempla vitæ, & formandos mores : illos tamen ad dogmata confirmanda non adhibet, vt sunt.

Tertius liber Esdræ.
Quartus liber Esdræ.
Liber Tobiæ.
Liber Iudith.
Reliquum libri Hester.
Liber sapientiæ.
Liber Iesu filij Sirach.
Baruch Propheta.
Canticum trium puerorum.
Historia Susannæ.
De Bel & Dracone.
Oratio Manasses.
Prior lib. Machabeorũ.
Secundus liber Machabeorum.

Noui Testamenti omnes libros, (vt vulgo recepti sunt) recipimus, & habemus pro Canonicis.

De veteri Testamento.

7 *TEstamentum vetus, nouo contrarium non est, quandoquidem tam in veteri, q̃ in nouo, per Christum, qui vnicus est mediator Dei, & hominum, Deus & homo, æterna vita, humano generi est proposita. Quare male sentiunt, qui veteres tãtum in promissiones temporarias sperasse confingunt. Quanq̃ lex a Deo data per Mosen (quoad ceremonias & ritus) Christianos non astringat, neq̃ ciuilia eius præcepta in aliqua republica*

neces-

necessariò recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocãtur) (nullus quantumuis Christianus) est solutus.

De tribus Symbolis.

Symbola tria, Nycænum, Athanasij, & quod vulgo Apostolorũ appellatur, omnino recipienda sunt, & credenda, nam firmißimis Scripturarum testimonijs probari possunt. 8

De peccato originali.

PEccatum originis non est (vt fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & deprauatio naturæ, cuiuslibet hominis, ex Adamo naturaliter propagati: qua fit, vt ab originali iusticia quã longißime distet, ad ma- 9
ã sua natura propendeat, & caro semper aduersus spiritũ cõcupiscat, vnde in vnoquoq; nascendum, irã Dei, atq; damnationẽ meretur. Manet etiam in renatis hæc naturę deprauatio. Qua fit, vt affectus carnis Greci Φρόνημα σαρκός, (quod alij pietiam, alij sensum, alij affectũ, alij studium carnis interpretãtur,) legi Dei nõ subijciatur. Et tametsi renatis & credẽtibus, nulla propter Christum est condemnatio, peccati tamen in sese ra-

tionem habere concupiſcẽtiam, fatetur apoſtolus

De libero arbitrio.

10. EA eſt hominis poſt lapſũ Adæ conditio, vt ſeſe naturalibus ſuis viribus, & bonis operibus, ad fidẽ, & inuocationẽ Dei cõuertere, ac præparare non poſsit. Quare abſq; gratia Dei (quæ per Chriſtum eſt) nos prẽueniente, vt velimus, & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata ſunt, & accepta, nihil valemus.

De hominis iuſtificatione.

11. TAntum propter meritum Domini, ac Seruatoris noſtri Ieſu Chriſti, per fidem, non propter opera, & merita noſtra, iuſti coram Deo reputamur. Quare ſola fide nos iuſtificari, doctrina eſt ſaluberrima, ac conſolationis pleniſsima, vt in homilia de iuſtificatione hominis, fuſius explicatur.

De bonis operibus.

12. BOna opera, quæ ſunt fructus fidei, & iuſtificatos ſequuntur, quanquàm peccata noſtra expiare,

iare, & diuini iudicij ſeueritatem ferre non poſ-
unt: Deo tamẽ grata ſunt, & accepta in Chriſto,
tq; ex vera & viua fide, neceſſario profluunt,
t planè ex illis, eque fides viua cognoſci poſſit,
tq; arbor ex fructu iudicari.

De operibus ante iuſtificationem.

) Pera quæ fiunt, ante gratiam Chriſti, & ſpi- 13.
ritus eius afflatum, cum ex fide Jeſu Chriſti
n prodeant, minimè Deo grata ſunt, neq; gra-
am (vt multi vocant) de congruò merentur.
mmo cum non ſint facta, vt Deus illa fieri vo-
it, & præcepit, peccati rationem habere non
bitamus.

De operibus ſupererogationis.

Pera quæ ſupererogationis appellant, non poſ- 14
ſunt ſine arrogantia, & impietate prædicari.
am illis declarant homines, non tantum ſe
eo reddere, quæ tenentur, ſed plus in eius gra-
m facere, quàm deberent, cum apertè Chriſtus
at: Cum feceritis omnia quecunq; precepta
t vobis, dicite, ſerui inutiles ſumus.

De Christo, qui solus est sine peccato

15 *CHristus, in nostrę naturę veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in Spiritu. Venit vt agnus, absq; macula, qui mundi peccata per immolationem sui semel factam, tolleret, et peccatum (vt inquit Iohannes) in eo non erat: sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.*

De peccato post Baptismum.

16 *NOn omne peccatum mortale post Baptismũ voluntariè perpetratum, est peccatũ in Spiritum sanctum, & irremissibile. Proinde lapsis a Baptismo in peccata, locus pœnitentiæ non est negãdus, post acceptum spiritum sanctum possumus a gratia data recedere, atq; peccare: denuoq; per gratiam Dei resurgere, ac resipiscere: ideoq; illi dãnandi sunt, qui se quàmdiu hic viuant, amplius non posse peccare affirmant, aut verè resipiscentibus, veniæ locum denegant.*

De

De prædestinatione, & electione.

PRædestinatio ad vitam, est ęternũ Dei propo- 17
situm, quo ante iacta mundi fundamenta, suo consilio, nobis quidem occultò constanter decreuit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atq; (vt vasa in honorem efficta) per Christum, ad ęternam salutem adducere. Vnde qui tam prędaro Dei beneficio sunt donati, illi spiritu eius, oportuno tempore operante, secundum propositum eius, vocãtur, vocationi per gratiam parent, iustificantur gratis, adoptantur in filios Dei vnigeniti eius Iesu Christi imagini efficiuntur conformes, in bonis operibus sanctè ambulant, & demũ ex Dei misericordia pertingunt ad sempiternã fœlicitatem.

Quemadmodum prædestinationis, & electionis nostrę in Christo pia consideratio, dulcis, suauis, & ineffabilis consolationis plena est, verè pijs, & hijs qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumq; ad cœlestia, & superna rapientem. Tum quia fidem nostram de æterna salute consequenda per Christũ plurimum stabilit, atq; cõfirmat, tum quia amo-

rem noſtrum in Deum vehementer accendit. Ita hominibus curioſis, carnalibus, & Spiritu Chriſti deſtitutis, ob oculos perpetuò verſari, prædeſtinationis Dei ſententiam, pernitioſiſſimum eſt præcipitium, vnde illos diabolus protrudit, vel in deſperationem, vel in ęq; pernitioſam impuriſſimę vitæ ſecuritatem, deinde promiſſiones diuinas ſic amplecti oportet, vt nobis in ſacris literis generaliter propoſitæ ſunt, & Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in verbo Dei habemus, deſertè reuelatam.

De ſperanda æterna ſalute tantum in nomine Chriſti.

18 *SVnt & illi Anathematizandi, qui dicere audent vnumquemq; in lege, aut ſecta quam profitetur eſſe ſeruandum, modo iuxta illam, & lumen naturæ accuratè vixerit, cum ſacræ literæ tantum Ieſu Chriſti nomen prędicent, in quo ſaluos fieri homines oporteat.*

De Eccleſia.

19. *ECcleſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prędicatur, vt ſacramenta, quoad ea quę neceſſario exigantur, iuxta Chri-*

Christi institutum rectè administrantur. Sicut errauit Ecclesia Hierosolimitana, Alexandrina, & Antiochena: ita et errauit ecclesia Romana, non solum quoàd agenda, et ceremoniarum ritus, verum in hijs etiam quæ credenda sunt.

De Ecclesiæ authoritate.

ECclesiæ non licet quicq̃ instituere, quod verbo Dei aduersetur, neq; vnum Scripturę locum sic exponere potest, vt alteri contradicat. Quare licet Ecclesia sit diuinorum librorum testis, & conseruatrix, attamen vt aduersus eos nihil decernere, ita pręter illos, nihil credendum de necessitate salutis debet obtrudere. 20.

De authoritate Conciliorum generalium.

GEneralia concilia, sine iussu, & voluntate principum congregari non possunt, & vbi conuenerint, quia ex hominibus constant, qui nõ omnes spiritu, & verbo Dei reguntur, et errare possunt, & interdum errarunt etiam in his quę ad normam pietatis pertinent: ideoq; quę ab illis constituuntur, vt ad saluten necessaria, neq; robur habent, neq; authoritatem, nisi ostendi pos- 21

sint è sacris literis esse desumpta.

De purgatorio.

22 *Doctrina Romanensium de purgatorio, de indulgentijs, de veneratione, & adoratione, tũ imaginum, tum reliquiarum, nec non de invocatione sanctorum, res est futilis, inanitèr conficta, & nullis Scripturarum testimonijs, innititur: immo verbo Dei contradicit.*

De vocatione ministrorum.

23 *NOn licet cuiq; sumere sibi munus publicè prædicãdi, aut administrãdi sacramẽta in ecclesia, nisi prius fuerit ad hęc obeunda legitimè vocatus, et missus. Atq; illos legitimè vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atq; mittendi in vineam Domini, publicè concessa est in ecclesia, coaptati fuerint, & asciti in hoc opus.*

De precibus publicis dicendis in lingua vulgari.

24 *LIngua populo non intellecta, publicas in ecclesia preces peragere, aut sacramenta administrare,*

ſtrare, verbo Dei, & primitiuæ eccleſiæ conſuetudini planè repugnat.

De Sacramentis

SAcramenta à Chriſto inſtituta, non tantum 25
ſunt notæ profeſſionis Chriſtianorum, ſed certa quædam potius teſtimonia, & efficatia ſigna gratiæ, atq; bonæ in nos voluntatis Dei, per quæ inuiſibiliter ipſe in nos operatur, noſtramq; fidē in ſe non ſolum excitat, verumetiam confirmat.

Duo a Chriſto domino noſtro in euangelio inſtituta ſunt ſacramenta, ſcilicet, Baptiſmus, & cœna Domini.

Quinq; illa vulgo nominata ſacramenta: ſcilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema vnctio, pro ſacramentis euangelicis habenda nō ſunt, vt quę, partim, a praua Apoſtolorum imitatione profluxerunt, partim vitę ſtatus ſunt in ſcripturis quidem probati: ſed ſacramentorum eandem cum baptiſmo, & cœna Domini rationem non habentes, vt quę ſignum aliquod viſibile, ſeu cęremoniam à Deo inſtitutum, non habeant.

Sacramenta non in hoc inſtituta ſunt a Chriſto vt ſpectarentur, aut circumferrentur, ſed vt ritè illis vteremur, et in hijs duntaxat

qui dignè percipiunt ſalutarem habent effectum: Qui verò indignè percipiunt, damnationem (vt inquit Paulus) ſibi ipſis acquirunt.

De vi inſtitutionum diuinarum, quod eam non tollat malitia Miniſtrorum.

26. *QVamuis in eccleſia viſibili, bonis mali ſemper ſunt admixti, atq; interdum miniſterio verbi, & ſacramentorum adminiſtrationi preſint, tamen cum non ſuo, ſed Chriſti nomine agant, eiuſquè mandato, et authoritate miniſtrent, illorum miniſterio vti licet, cum in verbo Dei audiendo, tum in ſacramentis percipiendis. Nequè per illorum malitiam, effectus inſtitutorum Chriſti tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & ritè ſibi oblata percipiunt, quę propter inſtitutionem Chriſti, & promiſsionem efficatia ſunt, licet per malos adminiſtrentur.*

Ad eccleſiæ tamen diſciplinam pertinet, vt in malos miniſtros inquiratur, accuſenturq; ab his, qui eorum flagitia nouerint, atq; tandem iuſto conuicti iudicio deponantur.

De

De Baptiſmo.

BAptiſmus non eſt tãtum profeſſionis ſignum, 27
ac diſcriminis nota, qua Chriſtiani a non Chri
ianis diſcernantur, ſed etiam eſt ſignum rege-
erationis, per quod, tanq̃ per inſtrumentum, re-
è Baptiſmum ſuſcipientes, eccleſię inſeruntur,
romiſſiones de remiſſione peccatorũ, atq; adop-
ione noſtra in filios Dei per Spiritum ſanctũ
iſibiliter obſignantur, fides confirmatur, & vi
uinæ inuocationis gratia augetur.

Baptiſmus paruulorum omnino in eccleſia re-
mendus eſt, vt qui cum Chriſti inſtitutione opti-
è congruat.

De Cœna Domini.

Cœna Domini non eſt tantum ſignum mutuæ 28
beneuolentię Chriſtianorum inter ſeſe, verum
otius eſt Sacramentum noſtrę per mortem Chri-
i redemptionis.

tq; adeo, ritè, dignè, & cum fide ſumentibus,
anis quem frangimus eſt communicatio corporis
hriſti: ſimiliter poculum benedictionis, eſt com-
unicatio ſanguinis Chriſti.

Panis, & Vini tranſubſtantiatio in Euchari-
ia, ex ſacris literis probari non poteſt. Sed a-

pertis Scripturę verbis aduersatur, Sacramenti naturam euertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tãtum cœlesti, & spirituali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistiæ, ex institutione Christi non seruabatur, circumferebatur, eleuebatur, nec adorabatur.

De manducatione corporis Christi, & impios illud non manducare.

29 *IMpij, et fide viua destituti, licet carnaliter, & visibiliter (vt Augustinus loquitur) corporis, & sanguinis Christi sacramentum, dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantę rei sacramentum, seu symbolum, ad iudiciũ sibi manducant, & bibunt.*

De vtraque specie.

30 *CAlix Domini laicis non est denegandus, vtraquè enim pars Dominici sacramenti, ex Christi institutione, & precepto, omnibus Christianis,*

ex

ex æquo administrari debet.

De vnica Christi oblatione in cruce perfecta.

OBlatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tàm originalibus, quàm actualibus. Nequè præter illam vnicam, est vlla alia pro peccatis expiatio, vnde missarum sacrificia, quibus, vulgò dicebatur, sacerdotem offerre Christum, in remissionem pœnæ, aut culpæ, pro vivis & defunctis, blasphema figmenta sunt, & pernicioſæ impostvræ. 31

De coniugio sacerdotum.

EPiscopis, Presbiteris, & Diaconis nullo mandato diuino præceptum est, vt aut cœlibatum voueant, aut a matrimonio abstineant. Licet igitur etiam illis, vt cæteris omnibus Christianis, vbi hoc ad pietatem magis facere iudicauerint, pro suo arbitratu matrimonium contrahere. 32

De excommunicatis vitandis.

QVi per publicam ecclesiæ denunciationem ritè ab vnitate ecclesiæ præcisus est, et excõmu- 33

nicatus, is ab vniuersa fidelium multitudine (donec per pœnitentiam publicè reconciliatus fuerit arbitrio Iudicis cõpetentis) habendus est tanquã Ethnicus & publicanus.

De traditionibus Ecclesiasticis

34 *TRaditiones atquè ceremonias easdẽ, non omnino necessarium est esse vbiquè, aut prorsus consimiles. Nam et variæ semper fuerunt, & mutari possunt, pro Regionum, temporum, et morum diuersitate, modò nihil contra verbum Dei instituatur.*

Traditiones, & ceremonias ecclesiasticas quæ cum uerbo Dei non pugnant, & sunt authoritate publica institutæ, atquè probatæ, quisquis priuato consilio volens, & data opera, publicè violauerit, is, vt qui peccat in publicum ordinem Ecclesiæ, quiquè lædit authoritatem magistratus, & qui infirmorum fratrum conscientias vulnerat, publicè vt cæteri timeant, arguendus est.

Quælibet ecclesia particularis, siuè Nationalis, authoritatem habet instituendi, mutandi aut abrogandi Ceremonias, aut ritus ecclesiasticos, humana tantum authoritate institutos, modò omnia ad ædificationem fiant.

De

De Homiliis.

TOmus ſecundus Homiliarum, quarum ſingulos titulos huic articulo ſubiunximus, cõtinet piam & ſalutarem doctrinã, & hijs temporibus neceſſariã, non minus quàm prior tomus Homiliarum, quę editæ ſunt, tempore Edwardi ſexti: Itaq; eas in eccleſijs per miniſtros diligenter, & clarè, vt a populo intelligi poſſint, recitandas eſſe iudicauimus.

35

De nominibus Homiliarum.

Of the right vſe of the church
Agaynſt perill of Idolatrie.
Of repairing & keping cleane of Churches.
Of good workes.
Firſt of faſtyng.
Agaynſt gluttony and drunkennes.
Agaynſt exceſſe of apparell.
Of prayer.
Of the place & time of praier.
That cõmon prayers and Sacramentes ought to be miniſtred in a knowne tonge.
Of the reuerent eſtimation of Gods word.
Of almes doyng.

Of the Natiuitie of Chriſt.
Of the paſſiõ of Chriſt.
Of the reſurrection of Chriſt.
Of the worthy receiuing of the Sacrament of the body and bloude of Chriſt.
Of the giftes of the holy ghoſt.
For the Rogation dayes.
Of the ſtate of Matrimonie.
Of Repentaunce.
Agaynſt idlenes.
Agaynſt rebellion.

De Episcoporum & Ministrorum consecratione.

36 *LIbellus de consecratione Archiepiscoporum, & Episcoporũ, & de ordinatione presbyterorum, et Diaconorũ, editus nuper temporibus Edwardi vj. et authoritate Parliamenti illis ipsis temporibus cõfirmatus, omnia ad eiusmodi consecrationẽ, et ordinationẽ necessaria continet, et nihil habet, quod ex se sit, aut superstitiosum, aut impiũ: itaq; quicunq; iuxta ritus illius libri cõsecrati, aut ordinati sunt, ab anno secundo prædicti regis Edwardi, vsq; ad hoc tempus, aut imposterum iuxta eosdem ritus consecrabuntur, aut ordinabuntur, ritè, atq; ordine, atq; legitimè statuimus esse, et fore consecratos, et ordinatos.*

De ciuilibus magistratibus.

37 *REgia maiestas in hoc angliæ regno, ac cæteris eius dominijs, summam habet potestatẽ, ad quam, omniũ statuum huius regni, siuè illi ecclesiastici sint, siuè ciuiles, in omnibus causis, suprema gubernatio pertinet, et nulli externæ iurisdictioni est subiecta, nec esse debet.*

Cum Regiæ Maiestati summam gubernationem tribuimus, quibus titulis intelligimus, animos

mos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam iniunctiones ab Elizabetha Regina nostra, nuper editæ, apertissimè testantur. Sed eam tantum prærogatiuam, quam in sacris scripturis a Deo ipso, omnibus pijs Principibus, videmus semper fuisse attributam, hoc est, vt omnes status, atq; ordines fidei suæ a Deo cõmissos, siue illi ecclesiastici sint, siue ciuiles, in officio contineant, & contumaces ac delinquentes, gladio ciuili coerceant.

Romanus pontifex nullam habet iurisdictionem in hoc regno Angliæ.

Leges Regni possunt Christianos propter capitalia, et grauia crimina, morte punire.

Christianis licet, ex mandato magistratus, arma portare, & iusta bella administrare.

De illicita bonorum communicatione.

FAcultates & bona Christianorum non sunt communia, quoad ius & possessionem (vt quidam Anabaptistæ falso iactant) debet tamen quisq; de his quæ possidet, pro facultatum ratione, pauperibus elemosynas benignè distribuere. 38

De iureiurando.

39 *QVemadmodum iuramentum vanum, & temerarium à Domino nostro Iesu Christo, & Apostolo eius Iacobo, Christianis hominibus interdictum esse, fatemur: ita Christianorum religionem minimè prohibere censemus, quin iubente magistratu in causa fidei, & charitatis iurare liceat, modò id fiat iuxta Prophetæ doctrinam, in iustitia, in iudicio & veritate.*

Confirmatio Articulorum.

40 *HIc liber antedictorum Articulorum iam denuo approbatus est, per assensum, & consensum Serenissimæ Reginæ Elizabethæ Dominæ nostræ, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginę defensoris fidei & c. retinẽdus, & per totũ Regnũ Angliæ exequẽdus. Qui Articuli, & lecti sunt, & denuò confirmati, subscriptione D. archiepiscopi, & Episcoporum superioris domus, et totius Cleri inferioris domus in Conuocatione Anno Domini. 1571.*

K England, Church of Canons 9

¶ LIBER quorundam Canonum disciplinæ ecclesiæ Anglicanæ. Anno 1571.

3. De Episcopis.
5. De decanis ecclesiarum.
8. De Archidiaconis.
9. De Cancellariis.&c.
14 De AEdituis ecclesiarum.
19 De Concionatoribus.
20 De Residentia.
21 De Pluralitatibus.
21 De Ludimagistris.
22 De Patronis,&c.

¶ *Sequuntur in hoc libello certi quidam articuli de ſacro miniſterio, & procuratione eccleſiarum, in quos plenè conſenſum eſt in ſynodo à Domino Mathæo Archiepiſ. Cantuar. & totius Angliæ Primate & Metropolitano, & reliquis omnibus eius Prouinciæ epiſcopis, partim perſonaliter præſentibus, partim procuratoria manu ſubſcribentibus in ſynodo inchoata Londini in æde Diui Pauli, tertio die Aprilis. 1571.*



OMNES epiſcopi diligenter docebunt Euangelium, non tantũ in eccleſijs cathedralibus quibus præſunt, ſed etiam paſſim, per omnes eccleſias ſuę cuiuſq; diœceſeos, vbi maximè putabunt expedire.

Inprimis autem cohortabuntur populum ad lectionem, & auditionem ſacrarum ſcripturarum: vtq; ſtatis temporibus conueniant ad ſuas quiſq; eccleſias, & diligẽter aſcultent ſacris concionatoribus, vtq; ſubmiſſè & audiant pias preces, quæ à miniſtro dicentur, & vna precentur ipſi, & cœleſtium myſteriorum, vt nunc in eccleſijs noſtris authoritate, & iuſſu totius Regni legitimè, & piè procurantur, ſint participes.

Epiſcopus quiſq; ante Calendas Septembris proximas, aduocabit ad ſe omnes publicos concionato-

res, quicunq; erunt in sua cuiusq; diœcesi, & ab illis repetet facultates concionandi, quas habent authentico sigillo consignatas, easq; vel retinebit apud se, vel extinguet. Deinde delectu illorum prudenter facto, quoscunq; ad illam tantam functionem, ætate, doctrina, iudicio, innocentia, modestia, grauitate pares inuenerit, illis nouas facultates vltro dabit : ita tamen vt prius subscribãt articulis christianę religionis publicè in synodo approbatis, fidemq; dent, se velle tueri, & defendere doctrinam eam, quæ in illis continetur, vt consentientissimam veritati diuini verbi.

Episcopus etiam atq; etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, vbi hęc cautio & diligentia non adhibetur, vt homines impios, & veræ religionis inimicos, & criminosos, & tota vita impuros, & sceleratos admittamus. Ex eo aduersarius facilè capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ita se modestè & compositè ornabunt, vt fratres suos, quos Paulus appellat domesticos fidei, non offendant.

Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commodè intelligat latinam linguam, & probe versatus sit in sacris literis: nec nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta : nec nisi cuius vita & innocentia grauium, & piorum hominum, & episcopo notorum fuerit testimonio commendata : nec si in agricultura, vel in vili aliquo, & sedẽtario artificio fuerit educatus : nec nisi qui titulum (quem appellant) aliquem habeat, vt sit vnde vitam tueatur, si dei permissu,

miſſu,vel in cæcitatem, vel in grauem corporis infirmitatem,vel in morbum diuturnum incidat: nec niſi qui intra ipſius diœceſim ſacro miniſterio functurus ſit,nec vnquam niſi vbi ſacrum aliquod miniſterium in eadem diœceſi vacare contigerit. Neminem autem peregrinum,& ignotum vel ad ſacerdotiorum prouẽtus,vel ad eccleſiaſticum miniſterium recipiet, niſi ab illo epiſcopo, è cuius diœceſi diſceſſit, literas commendatitias,quas appellãt dimiſſorias, ſecum afferat.

Epiſcopus prebendarum, & beneficiorum ſuorum proximas,ſecũdas aut tertias aduocationes, quas vocant,nulli dabit. Sunt enim & à bonis moribus, & à chriſtiana charitate alienę: nec dimiſſiones fructuum, aut redditũ cuiuſcunq; rectorię,aut eccleſiaſtici beneficij quacunq; ratione in plurimos annos cõfirmabit.

Epiſcopus neminem, qui ſe otioſo nomine lectorem vocet, & manus impoſitionem non acceperit in eccleſiæ miniſterio,verſari patietur.

Quiuis Archiepiſcopus,& epiſcopus habebit domi ſuæ ſacra Biblia in ampliſſimo volumine, vti nuperimè Londini excuſa ſunt,& plenam illam hiſtoriam quæ inſcribitur *Monumenta Martyrum*, & alios quoſdam ſimiles libros ad religionem appoſitos. Locentur autem iſti libri,vel in aula,vel in grandi cœnaculo,vt & ipſorum famulis,& aduenis vſui eſſe poſſint.

Decani Eccleſiarum Cathedralium.

HOſdem illos libros quos proximè diximus,Decanus quiſq; curabit emi, & locari in eccleſia ſua Cathedrali, eiuſmodi in

loco,vt à vicarijs & minoribus canonicis, & miniſtris eccleſiæ,& ab aduenis,& peregrinis commodè adiri, & legi poſſint.

Eoſdem libros illos,Decanus & Primarius quiſq; reſidentarius,quos appellant eccleſiæ dignitates, e-ment,ſuo quiſq; famulitio,eoſq; oportuno aliquo in loco,vel in aula,vel in cœnaculo locabunt.

Decanus & Prebendarij diligenter docebunt ſacrum Dei verbum, non tantum in Eccleſijs Cathedralibus, vbi viuunt, ſed etiam in alijs eccleſijs in eadem dioeceſi,maximè verò in illis locis,vnde ipſis redditus annui,& ſtipendia ſuppeditantur. Quod niſi fecerint,pro epiſcopi arbitrio puniantur.

Nullus nec Decanus,nec Archidiaconus,nec Reſidentarius,nec Præpoſitus,nec cuſtos, nec prefectus alicuius collegij,aut eccleſiæ cathedralis, nec præſes, nec rector,nec quiſquam ex illo ordine,quocũq; nomine cenſeatur,vtetur poſthac amictu illo quẽ appellant Graium Amicium,aut alia vlla veſte ſimili ſuperſtitione contaminata.Sed in eccleſijs quiſq; ſuis vtentur tantum linea illa veſte,quæ adhuc regio mandato retinetur, & ſcholaſtica Epomide, quæ ſuo cuiuſque ſcholaſtico gradui,& loco conueniat.

Quiuis Decanus in ſingulos annos ad minimũ quater reſidebit in eccleſia ſua Cathedrali, ibiq; ſingulis huiuſmodi vicibus mẽſem integrũ (ſi fieri poteſt) docẽdo verbũ Dei,& hoſpitalitatẽ ſeruãdo morã faciet, niſi fortè grauibus,& vrgentibus cauſis impedietur. Eas autem cauſas in ſingulas vices indicabit epiſcopo ſuo,vbi autem venerit, vna cum Prebendarijs reſidentibus curabit, vt ſtatuta illius eccleſiæ, niſi contraria ſint,(vt multa ſunt) verbo dei, & ſtatuta huius

regni

regni quæcunq́; ſunt,quæ eccleſiaſticũ ordinẽ attingunt,& ſacræ Iniũctiones, vel à Regia Maieſt.æditæ, vel ab epiſcopo in viſitationibus illius eccleſię cathedralis impoſitæ,diligenter obſeruentur.Prętera Decanus & Reſidentarij quantum maximè poſſint dabunt operam,vt minores canonici, aut vicarij & miniſtri eccleſiæ, ne ignaui & inutiles vitam ducant in ocio,& illicitis luſibus ſe exerceant: adigantur ad ſtudia ſcripturarum,vtq́; illorum quiſq́; habeant nouum Teſtamentum, non tantum Latino ſermone ſcriptũ, ſed etiam Anglico.

Decanus & Reſidentarij curabunt, ne qua alia forma obſeruetur in canendis aut dicendis ſacris precibus,aut in adminiſtratione ſacramentorum, prętera quam quæ propoſita,& præſcripta eſt in libro publicarum precum : nec vllum admittent peregrinum ad habendam ſacram concionem ad popũlum, niſi ei, aut Regia Maieſtas,aut Archiepiſcopus illius Prouinciæ,aut illius diœceſeos epiſcopus facultatem indulſerit.Et ſi eiuſmodi aliquis concionator, ita vel à Regia Maieſtate, vel ab Archiepiſcopo, vel ab epiſcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam,& impiam,& pugnãtem,vel cum ſacro Dei verbo,vel cum articulis religionis noſtræ approbatis in Synodo, haud dubiè cum eodem verbo Dei conſentientibus, vel cum libro publicarum precum : Decanus aut Reſidentarij primo quoq; tempore indicabunt id epiſcopo literis ſuis, & eorum aliquot qui concionantem audiuerunt manu conſignatis, vt ille ſtatuat quod videbitur.

QVIuis Archidiaconus habebit domi ſuę, et alios libros, et nominatìm eos, qui inſcribuntur *Monumenta Martyrum.*

Archidiaconus qui vel iure communi, vel præſcriptione habet poteſtatem viſitandi, ſemel in ſingulos annos in perſona ſua, viſitabit Prouinciam ſuam: neq; quenquam ſibi ſubſtituet officialem, niſi qui in Academia fuerit educatus, et iuri ciuili operā dederit, & annum ætatis viceſimum quartum compleuerit, et non ſolum doctrina, ſed etiam grauitate, et modeſtia par ſit, obeundo illi muneri.

Archidiaconi, et illorum ſubſtituti, quos appellant officiales, in viſitationibus ſuis vocabunt clerum ad rationem, quantum quiſq; promouerit in ſtudio ſcripturarum, et quicunq; ex illo ordine magiſterium artium in Academijs nō attigerint, illis proponent partem aliquam noui Teſtamenti memoritèr ediſcendā, eoſq; in proxima ſynodo ad repetitionem adigent, et contumaces, et negligentes epiſcopo indicabunt.

Peracta viſitatione Archidiaconus ſignificabit epiſcopo, quos inuenerit in quoq; decanatu, ea doctrina, et iudicio præditos, vt dign ſint qui pro concione doceāt populum, et præſint alijs. Ex illis Epiſcopus poteſt delectum facere, quos velit eſſe decanos rurales.

Archidiaconi in omnes delinquentes ſeuerè, et grauitèr animaduertent, neq; conniuebunt ad vitia, aut quenq̃ quem conſtat offendiſſe, impunè abire patientur.

Archidiaconi curabunt, vt forenſium ſuorum actorum memoriæ fidelitèr et tutò conſeruentur, et ſemel

mel in ſingulos annos adferent ad Epiſcopum ſuum originalia exemplaria omnia Teſtamentorum, quæ coram ipſis anno ſuperiori probata fuerint, vt ea in epiſcopi regiſtro aſſeruentur, copias autem illorum teſtamentorum ad vſum ſuum ipſi ſibi deſcribent, ſi velint.

Cancellarii, Commiſſarii, Officiales.

QVIuis Cancellarius, Commiſſarius, & Officialis erit inſtitutus in legibus eccleſiaſticis & ciuilibus, qui annum ætatis viceſimū ſextum attigerit, & in ſcholis doctrinæ nomine gradum aliquem ſuſceperit, & in forenſibus cauſis mediocriter verſatus fuerit, de cuius vita & moribus nullus ſiniſter ſermo audiatur. Adhęc, quiuis horum, aut erit in ſacro miniſterio, aut ſi non erit, tamen animo toto, & feruenti zelo erga religionem feretur, idq; apertè & ingenuè præ ſe feret: & antequàm in functionem ingrediatur, ſacramento ſe obſtringet, de authoritate & Primatu principis, atq; etiam ſubſcribet articulis de religione in Synodo epiſcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commiſſarius, nec Officialis in cognitione cauſarum procedet vſq; ad ferendam ſentētiam excommunicationis, niſi tantum in cauſis inſtantiarum. In correctionis negotijs, alia quidem facient omnia, quę de iure poſſint, & ſolent fieri.

Excommunicationis autem ſententiam deferent tantum ad epiſcopum: eamq; aut ipſe per ſe pronun-

ciabit, aut graui alicui viro in ſacro miniſterio conſtituto, pronunciandum committet. Poſtquam autem ſententiam tulerit, addet inſuper commonendi populi, et terroris cauſa, formulam illam verborum, quę poſtea ſuo loco ſubijcietur: atq; etiam aliam formulam ſimilem quæ ſeruanda ſit, in denuncianda ad populum excommunicatione, curabit deſcribi, et mitti ad ſingulos eccleſiarum pręfectos, vt habeant quo vtantur, ſi vſus poſtulet. Commutationem autem iunctæ pœnitentiæ, nec Cancellarius faciet, nec Archidiaconus, nec officialis, nec Commiſſarius. Ea poteſtas multis grauibus de cauſis Epiſcopo ſoli reſeruabitur, aut ſi quem alium, Epiſcopus ad eum vſum ſpeciali mandato deſignabit.

Eccleſiaſticus Iudex cuiuſcunq; loci aut ordinis, neminem excommunicatum abſoluet domi ſuæ, aut alioquì in priuatis ædibus: ſed tantum publicè, et pro tribunali.

Cancellarij, Officiales, Commiſſarij, omnem adhibebunt diligentiam, vt cœteri omnes qui ipſorum iuriſdictioni ſubijciuntur, officium faciant. Inprimis verò vt Rectores, Vicarij, et Miniſtri eccleſiarum, ſtudioſè verſentur in ſacris literis, et ſibi libros ordini & profeſſioni ſuæ congruentes, comparent, vt quicunq; ad magiſterium Artium non acceſſerit, emat ſibi duos libros noui Teſtamenti, alterum latinè tranſlatum, alterum anglicè, vt illorum quiſq; memoritèr ediſcat ea penſa Scripturarum, quæ illi vel ab eccleſiaſtico Iudice ordinario, vel ab alio cuius fidem et induſtriam, Epiſcopus eligere malurit, fuerit impoſita: vt obſeruent ordines et ritus deſcriptos in libro Publicarum precum, tam in legendis

gendis sacris Scripturis, & precibus dicendis, quàm etiam in administratione Sacramentorum; vt neuè detrahant aliquid, neuè addant, neuè de materia, neuè de forma: vt honestè se gerant, & in graui vestitu, in libello admonitionum proposito, modestè & decenter ambulent: vtq; si familiam habeant, & vxores non habeant, mulierem aliam domi suæ ne alant, nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore: quòd si cœlibes viuant, & vxores non habeant, in taberna aut caupona cibum ne capiant, sed honesta aliqua in domo in eadem parochia, vbi sine suspitione possint viuere: vt ne ludant aleam, neue chartis, aut alijs improbatis lusibus se exerceant: vt arcu tantum vtantur & sagittis, idq; animi causa, et modestè, et in tempore, ne vel ab officio faciendo, vel à sacrarum Scripturarum studijs auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus vspiam inseruiat, vel in capella, vel in oratorio, aut publicas preces dicat, in cuiusq̃ priuatis ædibus, nisi Episcopus illi autographo suo, & manus suæ subscriptione eius rei potestatem fecerit: Neue Rector aut Vicarius, aut Parochus inseruiat plusq̃ vni ecclesiæ, aut Capellæ vno die.

Quiuis Minister ecclesiæ, antequàm in sacram functionem ingrediatur, subscribet omnibus articulis de religione Christiana, in quos consensum est in Synodo: et publicè ad populum, vbicunq; Episcopus iusserit, patefaciet conscientiam suam quid de illis articulis, et vniuersa doctrina sentiat. Semel autem receptus in sacrum ministerium, ab eo imposterum non discedet, nec se aut vestitu, aut

habitu, aut in vlla vitæ parte geret pro Laico.

Quiuis Rector Ecclesiæ, Vicarius, aut Parochus, quotannis ante vicesimum diem a Paschate, exhibebit Episcopo, eiusvè Cancellario aut Comissario, nomina et cognomina Parochianorum suorum, tã marium quàm fœminarũ (eorum inquam) qui cum exegerint annum ætatis suæ decimum quartum, tamen ad sacrosanctam Communionem (vti statutis et legibus ecclesiasticis huius regni tenentur) non accesserint, quiq; subire examen ecclesiastici ministri de ediscendo Catechismo, et articulis Christianæ religionis, detrectauerint: quiq; parentes, aut Domini, liberos aut famulos suos ad audiendum discendumq; eundem illum Catechismum constitutis temporibus ad ecclesiam mittere contempserint. Neminem autem patientur de sacro lauacro infantem suscipere, nisi qui ad mensam dominicam accesserit, et sanctorũ misteriorum particeps fuerit: ad misteriorum autem Communionem neminem admittet, qui Catechismum, et articulos fidei non didicerit.

Omnibus dominicis, et festis diebus, Rectores, Vicarij, et Parochi ita maturè et conuenienter captato tempore venient ad ecclesias, vt parochiani confectis rebus suis, cum liberis et famulis possint eòdem occurrere. Ibiverò reuerentèr (vti par est) et piè peragét sacrum misterium, ita clarè, apertè, distinctè, vt populus audire, et intelligere possit quid dicatur, et ex eo consolationem, et fructum capere. Eandem pietatem et reuerentiam in sacrosanctis etiam misterijs retinebunt, modo ne ad superstitionem, aut adorationem, aut idolatricum cultum vergant. Quòd si tempore sacræ Communionis nulla erit concio de scripto &c

pul-

pulpito pronunciabunt vnam aliquam, aut aliam ex illis homilijs, quas iam antea publicauimus in illum vsum. Interim cohortabuntur populum, vt diligenter veniant ad ecclesias, vt quæ legantur, quæq; dicantur attentè audiant, vtq; se toto illo tempore reuerenter, et modestè gerant: Et ne piorum animi, insolentia et irreligiosa leuitate offendantur, curabunt ne iuuenes, præsertim rustici, quorum ingenia procliuiora fere sunt ad neglectum pietatis, et nequitiam: neuè pulsent campanas, neuè per templum obambulēt, neuè inter se otiose colloquantur, neuè aut risu, aut strepitu, aut scurrilibus ineptijs, vel ministrum impediant, vel offendant populum.

Admonebunt populum, vt frequentius accedant ad sacram communionem, vtq; iam antea tota mente (vti par est) sese præparēt. Et vt omnes intelligāt quid debeant Deo optimo maximo, quid Principi, quem colere ac venerari debēt vt vicariū dei: quid legibus, quid magistratibus, quid fratribus suis, quid populo Dei, omnibus dominicis et festis diebus statim a meridie præsto erunt in templis, ibiq; minimum ad duas horas legent, et docebunt Catechismum, et in eo instituent omnes suos omnium ætatum, atq; ordinum, non tantum puellas aut pueros, sed etiam si opus erit grandiores. Inprimis verò admonebunt adolescentes et iuuenes, non tātum mares, sed etiam fœminas, cautum esse legibus, ne quis illorum vel accedat ad sacram Communionem, vel contrahat nuptias, vel infantem e sacro fonte suscipiat, nisi antea didicerit rudimenta religionis Christianæ, et possit ad omnes partes Catechismi conueniēter, et dextrè respōdere.

Quod si Rectores, Vicarij, Parochi, vel concionari non

ri non possint, vel facultatẽ concionandi ab episcopo non acceperint, tamen docebũt pueros prima elemẽta legere, scribere, nosce officiũ suũ, quid debeãt deo, quid parentibus, quidq; alijs: & si quos ex illis viderint ea esse indole, vt possint institutione, atq; cultu ad literarũ cognitionẽ peruenire, hortabũtur parentes, vt eos deducant ad scholam, vt imbuti bonis disciplinis possint aliquando idonei esse ad sacrum dei optimi maximi ministeriũm, quos autem hebetiores, & ingenio à literis alieniore esse senserint, vt eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & grauibus de causis, constitutum esse in Synodo à Reuerendissimo Patre, Domino Matthæo Archiepiscopo Cantuar. & alijs episcopis, ne liberi contrahant matrimonium sine consensu parentum, neuè iuuenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neuè Puella ante decimum quartum.

ÆEditui ecclesiarum, & alii selecti viri.

ÆEditui pro consuetudine suæ quiq; Parochiæ, Parochianorum suorum, & ecclesiasticis sui ministri suffragijs, eligentur: alioqui æditui non erunt: nec amplius quàm vnum annum durabunt in in illo munere, nisi fortè iterum eligantur. Omnes autem Æditui semel in singulos annos reddent iustam rationem earum pecuniarum, quę in suas manus peruenerunt: atq; etiam indicabunt particulatim quos

sumptus

ſumptus fecerint in ſarta tecta,& vſum eccleſiæ. Poſtremo vero diſcedentes ab officio,quicquid pecuniarũ,aliarumq́; eccleſiaſticarũ rerum ſupererit, & in ipſorum erit poteſtate,id omne bona fide tradent Parochianis,vt ab illis rurſus tradi poſſit proximis ædituis.

Æditui curabunt vt eccleſiæ,plumbo,tegula,materia,vitro,diligenter & probè reficiantur, ne vel miniſter,vel populus,aut in ſacro miniſterio & cultu dei, aut in cœleſtium myſteriorum tractatione,aut in habenda & audiẽda communione, cœli iniurijs quatiatur.Inprimis autem operam dabunt, vt in omni eccleſiaſtico conuentu pax quàm maxime conſeruetur: & in omnibus epiſcoporum atq́; Archidiaconorum, viſitationibus fideliter & nominatim detegent, atq́; indicabunt eos omnes qui ſeſe in eccleſia immodeſtè geſſerint, quiq́; vel intempeſtiua pulſatione campanarum,vel ambulationibus,vel colloquio & ſtrepitu, miniſtrum aut concionatorem impediuerint.

Æditui curabunt vt ædes ſacræ, mundè & ſanctè conſeruentur,ne cuiquam vel puluere, vel ramentis, vel ſordibus,moueant nauſeam. Curabunt etiam vt ſacra Biblia ſint in ſingulis eccleſijs in ampliſſimo volumine (ſi commodè fieri poſſit) qualia nunc nuper Londini excuſa ſunt,vt liber publicarum precum, vt ſacræ homiliæ, vtq́; homiliæ, quæ nuper ſcriptæ ſunt contra rebellionem, ſint in ſingulis eccleſijs. Hos libros q̃ maxime integros & mundos eſſe conuenit: Laceros autem aut ſordidos nullo modo, ne populo faſtidium, & contemptum pariant. Curabunt menſam ex aſſeribus compoſitè iunctam, quæ adminiſtrationi ſacroſanctæ communionis inſeruiat: & mundum tapetem, qui illam con-

tegat: & ſuggeſtum commodum, vnde cœleſtis doctrina publicetur. Curabunt inſuper vt omnia illa ſolaria,in quibus cruces ligneæ aliquando proſtabant, & aliæ reliquiæ ſuperſtitionis prorſus è medio auferantur,vtq; templorum parietes noua fidelia inducãtur,& lectiſſimis ſanctarum ſcripturarum ſentẽtijs illuſtrentur. Vt illarum lectione & admonitu, populus poſſit ad pietatem commoueri. Poſtremo curabunt vt in ſingulis eccleſijs ſit ſacer fons,non peluis,in quo baptiſmus miniſtretur,iſq; vt decenter & mundè conſeruetur.

Admonebunt etiam Caupones, & tabernarios, qui vendunt edulia,ne quem in cauponam,aut tabernam ſuam recipiant toto illo tempore,quo aut habebitur concio,aut ſacrum miniſteriũ peragetur. Quod ſi quis per contemptum,& contumaciam contra fecerit,& illum ipſum, & eos quos ad ſe receperit, nominatim in proxima viſitatione indicabunt. Si quis vel aperto adulterio,vel ſtupro,vel incœſtu,vel ebrietate,vel iurandi conſuetudine,vel lenocinio, vel vſura,vel alia demum quacunq; impuritate vitæ, & nequitia,fratres offenderit,illos ęditui amicè,& fraternè admonebunt,vt reſipiſcant. Quod niſi fecerint, indicabunt eos nominatim vel rectori,vel vicario, vel parocho,vt ab illis aſperiùs,& vehementiùs admoneantur,& ſi perrexerint,tantiſper dum redeant ad ſanitatem,à ſacra communione arceantur. Vtq; omnes qui incontinẽter, & laxè viunt pro meritis ſuis,legum ſeueritate caſtigentur. Ijdem æditui eoſdem illos adulteros,fornicarios,incœſtos,ebrioſos,iuratores,lenones, vſurarios in epiſcoporum & Archidiaconorum viſitationibus patefacient.

Æditui

Æditui conuiuia, ſympoſia, cœnas, & inuitationes publicas in templis celebrari non patientur: nec campanas ſuperſtitioſè pulſari, vel in vigilia animarum, vel poſtridie omnium ſanctorum, qui dies nõ ita pridem genijs mortuorum ſacer erat, nec omnino vnquam, vbi pulſandi conſuetudo ad ſuperſtitionem videbitur inclinare. Illis autem tantum temporibus pulſari permittent, quæ in libello admonitionum deſcripta ſunt, & ad eundem tantum vſum, eodemq́; tantummodo.

Nundinas, & mercatus publicos celebrare, & ſontes ſententia iudicis condemnatos, neci dedere, & ſupplicio afficere diebus dominicis, non licebit.

Non patientur vt quiſquam ex circumforaneis iſtis tenuibus, & ſordidis mercatoribus, qui aciculas & ligulas, & crepundia & res viles & minutas circumferunt, ac diſtrahunt, quos pedarios, aut Pedularios appellant, proponant merces ſuas vel in cœmiterijs, vel in porticibus eccleſiarum, aut vſpiam alibi diebus feſtis, aut dominicis, interim dum peragitur pars aliqua ſacri miniſterij, aut habetur ſacra concio: nec vt mendici, aut errones, quibus nulla eſt certa ſedes, toto illo ſacrorum aut concionum tempore, hæreant in cœmiterio, vel in porticu: ſed mandabunt, vt aut ingrediantur, aut diſcedant.

Obſeruabunt etiam atq́; inquirent diligenter ecqui ex pariochianis, temporibus lege conſtitutis, aut non veniant ad eccleſias, aut tardius et negligentius veniant. Quoſq; inuenerint deliquiſſe, in eos ex legũ præſcripto animaduertent. Obſeruabunt etiam, ecquid omnes ac ſinguli parochiani toties accedant ad ſacram Communionem in ſingulos annos, quoties

leges et statuta iubent: ecqui etiam peregrini atq; aduenæ ex alijs parochijs, frequentius et vlitatius veniant ad ecclesiam suam, illosq; parocho suo indicabunt, ne illos fortè recipiat ad sacram Communionem inter alios, sed ad suos potius parochos reijciat.

Nullum nec rectorem, nec vicarium recipient ad ministerium Ecclesiæ suæ, nisi quem Episcopus institutione sua approbauerit, et in possessionem illius ecclesiæ mandato suo miserit. Nec parochum recipient nisi literis et sigillo Episcopi, nominatim illi ecclesiæ commendatum. Quòd si Rector, Vicarius, aut Parochus aliter se gerat in ministerio suo obeundo, aut quòd malè et obscure, et confuse legat, aut quod solutius, et laxius viuat, quàm hominem par sit eius ordinis, et ex ea re grauis offensio suscipietur: Æditui eum mature deferent ad Episcopum, vt quàm primum animaduersio aliqua, et vitij emendatio consequatur.

Vtq; Episcopus intelligat, quæ conciones habitæ fuerint in singulis ecclesijs suæ diœceseos: æditui curabunt, vt nomina omnium Concionatorum qui ad se alicunde venerint, annotentur in libello quem habebunt paratum in eum vsum, vt q; in eodem libello concionator quisq; subscribat nomen suum, et diem quo habuerit concionem, et eius Episcopi nomen à quo acceperit concionandi potestatem.

Postremo Æditui diligenter obseruari curabunt ea omnia, quæ ad ipsorum officia pertinebunt, quæq; Regijs iiunctionibus, et in libello admonitionum continentur, quæq; vel ab Archiepiscopo, vel ab Episcopo in suis cuiusq; visitationibus ad vsum ecclesiarum proponentur. Quòd si quis eos vel iurgijs petulantèr

lantèr inſectetur, vel etiam in ius trahat, quòd officium fecerint, et errantes detexerint, id quoq; indicabunt Epiſcopo, vt eius opera, & ſtudio facilius à moleſtia liberentur.

Concionatores.

NEmo niſi ab epiſcopo permiſſus in parochia ſua publicè prædicabit, nec poſthac audebit Cõcionari extra miniſteriũ, & eccleſiam ſuã, niſi poteſtatẽ ita concionandi acceperit, vel à Regia Maieſtate per omnes regni partes, vel ab archiepiſcopo per prouinciã, vel ab epiſcopo per diœceſim. Nulla autẽ poteſtas concionãdi firma erit impoſterum, aut authoritatem aliquam obtinebit, niſi tantum quæ impetrata fuerit poſt vltimum diem Aprilis, qui fuit in anno 1571. Concionatores modeſtè & ſobriè in omni vitæ parte ſeſe gerent.

Inprimis vero videbunt, ne quid vnquam doceant pro concione, quod à populo religioſè teneri & credi velint, niſi quod conſentaneum ſit doctrinæ veteris aut noui teſtamenti, quodq; ex illa ipſa doctrina catholici patres, & veteres epiſcopi collegerint. Et quoniam articuli illi religionis chriſtianæ in quos conſenſum eſt ab epiſcopis in legitima & ſancta ſynodo, iuſſu atq; authoritate ſereniſſimæ principis Elizabethæ conuocata, & celebrata, haud dubiè collecti ſunt ex ſacris libris veteris & noui teſtamenti, & cum cœleſti doctrina, quæ in illis continetur, per omnia congruunt: quoniam etiam liber publicarum precum, & liber de inauguratione Archiepiſcoporum, epiſcoporum, Preſbiterorum, & Diaconorum, nihil continent ab illa ipſa doctrina alienum, quicunq; mittentur ad

docendum populum, illorum articulorum authoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Qui secus fecerit, & contraria doctrina populum turbauerit, excommunicabitur.

Inter concionandum vtentur vestè quàm maxime modesta, & graui, quæ deceat, atq; ornet ministrum dei, qualisq; in libello admonitionum descripta est. Nec pecuniam pro concione, aut mercedem vllam exigent: sed victu tantum & simplici apparatu, & vnius noctis hospitio contenti erunt.

Vanas & aniles opiniones, & hæreses, & errores Pontificios, à doctrina, & fide Christi abhorrentes, non docebunt: nec omnino quicquam, quo imperita multitudo, vel ad nouitatis studium, vel ad contentionem inflãmetur. Semper autem proponent ea, quæ ad ędificationem faciant, & auditores christiana concordia, & charitate concilient.

Residentia.

ABsentia Pastoris à dominico gregè, & secura illa negligentia, quam videmus in multis, & destitutio ministerij, est res & in se fœda, & odiosa in vulgus, & pernitiosa ecclesiæ Dei. Itaq; hortamur omnes pastores ecclesiarum in Domino Iesu, vt quàm primum redeant ad parochias quisq; suas, & diligenter doceant Euangelium, & pro fructuum suorum ratione alant familiam, & hospitalitate iuuent pauperes, ibiq; versentur in singulos annos, non minus q̃ sexaginta dies.

Plu-

NOn licebit cuiquam cuiuſcunq; ſit gradus, aut ordinis, pluſquam duo eccleſiaſtica beneficia obtinere eodem tempore. Neq; cuiquam omnino licebit obtinere duo beneficia, ſi pluſquàm viginti ſex milliarijs diſtincta ſint.

Ludimagiſtri.

NOn licebit cuiquam docere literas, & inſtituere pueros, nec publicè in ſchola, nec priuatim in cuiuſquam ædibus, niſi quem epiſcopus eius diœceſeos approbauerit, cuiq; ſub authentico ſigillo ſuo docendi poteſtatem fecerit. Hoc autem loco primariam nobilitatem (honoris cauſa) excipimus, Epiſcopus autem nullum Ludimagiſtrũ approbabit, nec illo munere dignum cenſebit, niſi quem ſuo iudicio doctum, & illo loco dignum inuenerit, quemq; de vita & moribus, & in primis de religione viderit piorum hominum teſtimonio commendari.

Ludimagiſtri nullam docebunt grãmaticam, niſi eam quam ſolã regia maieſtas per omne regnũ in omnibus ſcholis legi mandauit: nec aliũ latinũ Catechiſmum q̃ qui æditus eſt, anno 1570. quem etiã Anglicè redditũ, pueros, qui latinè neſciũt, doceri volumus.

Alios autem libros docebunt, vnde latini Græciq; ſermonis copia, & puritas addiſci poſſit, & eos in primis, qui ad notitiam Chriſti, & pietatem faciant. Semel autẽ in ſingulos annos indicabũt epiſcopo, quos habeãt ex omni numero lectiſſimos, qui ea ſint indole, eoq; profectu in literis vt ſpes ſit, vel ad functionẽ politicã, vel ad ſacrũ miniſteriũ fore accõmodos. Hac ſpe parentes inducti, eos libẽtius alent ad literas.

Inprimis vero ita instituent, & formabunt linguas puerorum, vt apertè, clarè, distinctèq; pronuncient. Et quoties habebitur sacra concio, eos vel emittent, vel deducent ad templum, vt statim à teneris incipiant erudiri ad pietatem: neuè negligenter audierint, vbi redierint ad scholam, vocabunt singulos ad examen, quid ex illa concione didicerint: quoq; magis pueriles animi ad virtutem & industriam excitentur, otiosos & ignauos reprehendent, attentos & diligentes collaudabunt.

Patroni & Proprietarii.

EPiscopus grauiter & studiosè cohortabitur Patronos beneficiorum, vt cogitent necessitates ecclesiæ, & ante oculos habeant vltimũ illum diem, & iudicium, & tribunal dei. Itaq; vt neminem promoueãt ad munus ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate vitæ, & innocentia possit onus tam graue sustinere, vt nihil in ea re nisi integrè, incorruptè & sincerè faciant. Se enim vlturũ omnibus honestis & legitimis rationibus, vt verum possit inueniri. Quòd si vel in ipsa pręsentatione, vel etiam postea senserit corruptelam vllam, aut simoniacum commertium, quocunq; modo, quantumuis obscurè, vel directè, vel indirectè, vel per ipsum, vel per alios intercessisse, vt ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuũ perueniret, velle se facti nequitiam, & simoniam publicare, & palam facere, non tantum in Cathedrali ecclesia, sed etiam alibi, ad illius probrum, & dedecus sempiternũ: & præsbyterũ quem ita nequiter pręsentauerit,

tauerit, non tantum a ſacerdotio, in quod mala fide ingreſſus ſit, ſed etiam ab omni miniſterio, et á tota diœceſi remouere.

Domina Regina humiliter et ſubmiſſe roganda eſt, vt ratio aliqua ipſius permiſſu & iuſſu ineatur, vt in eccleſijs, quæ ad illam proprietario iure peruenerunt, Cancelli quàmprimũ reficiantur, vt annuum ſtipendium peragendo ſacro miniſterio, conſtituatur. Nunc enim multis in locis, et Cancelli fœdum in modum corruerunt: et miniſteriũ eccleſiæ propter ſtipendij vilitatem deſt tuitur.

Epiſcopus curabit vt iuſtum Inuentarium, quodq́; vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicariam pertinent, ex proborum hominum inſpectione ſumatur, & in archiua ſua referatur, ad rei memoriam ſempiternam.

Epiſcopus non patietur Procuratorẽ alicuius beneficij vllã habere poteſtatem in miniſtrũ Dei, vt eum vel admittat vel reijciat. Neq́; miniſter minus a quoq̃ accipiet nomine ſtipendij, quàm decem libras.

Omnia matrimonia, quæ vſpiam contracta ſunt intra gradus cognationis, aut affinitatis prohibitos in 18 Leuitici, authoritate Epiſcopi diſſoluentur: maxime verò, ſi quis, priore vxore dimortua, eius ſororẽ vxorem duxerit: hic enim gradus cõmuni doctorũ virorũ conſenſu, et iudicio putatur in Leuitico prohiberi.

Non licebit cuiq̃ matrimonium contrahere inter illos gradus, qui in tabula à reuerendiſſimo patre Domino Archiepiſcopo Cantuarienſi, in eum vſum ſcripta & publicata, prohibentur.

Forma sententiæ excommunicationis.

FRatres quoniam quicunq; profitentur nomen Christi Iesu, sumus omnes membra eiusdem corporis, & par est vt vnum membrum alterius membri, sensu, & dolore afficiatur: pro officij mei ratione, significo vobis, A. B. publicè accusatum esse de adulterio, in quo, fama est, eum vixisse nequiter, & turpiter, cum ipsius dedecore, & infamia, & graui offensione ecclesiæ dei: & ea causa, vt insignis illa turpitudo supplicio aliquo afficeretur, ad episcopi tribunal, vocatum esse. Et quoniam prædictus A. B. conscientia nequitiæ suæ, ad diem legitimè dictum comparere contempsit, & se iustitiæ contumaciter subduxit, & alios exemplo suo ad similem contumaciam animauit, idcirco hoc etiam vos insuper admonitos volo, episcopum nostrum, nomine, atq; authoritate Dei optimi maximi excommunicasse illum ab omni societate ecclesiæ Dei, & tanquam membrū emortuum amputasse, à Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discriminæ animæ suæ. Diuus Paulus admonitus instinctu diuini spiritus, iubet vt talium hominum societatem, & contubernia fugiamus, ne participes simus eiusdem scelexis. Tamē, vt christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes eius nomine, vt aliquando agnoscat miseriam, & fœditatem vitæ suæ, & agat pœnitentiam, & conuertatur ad Deum. Deus enim noster est misericors, & potest lapsos etiam à morte reuocare.

¶ LIBER
quorundam Canonum
disciplinæ ecclesiæ
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3. De Episcopis.
5. De Decanis ecclesiarum.
8. De Archidiaconis.
9. De Cancellarijs.&c.
14 De Ædituis ecclesiarum.
19 De Concionatoribus.
20 De Residentia.
21 De Pluralitatibus.
21 De Ludimagistris.
22 De Patronis.&c.

¶ *Sequuntur in hoc libello certi quidam articuli de sacro ministerio, & procuratione ecclesiarum, in quos plenè consensum est in synodo à Domino Mathæo Archiepis. Cantuar. & totius Angliæ Primate & Metropolitano, & reliquis omnibus eius Prouinciæ episcopis, partim personaliter præsentibus, partim procuratoria manu subscribentibus in synodo inchoata Londini in æde Diui Pauli, tertio die Aprilis. 1571.*



MNES episcopi diligenter docebunt Euangelium, non tãtũ in ecclesijs cathedralibus quibus præsunt, sed etiam passim, per omnes ecclesias suę cuiusq; diœceseos, vbi maximè putabunt expedire.

Imprimis autem cohortabuntur populum ad lectionem, & auditionem sacrarum scripturarum: vtq; statis temporibus conueniant ad suas quisq; ecclesias, & diligenter auscultent sacris concionatoribus, vtq; submisse & audiant pias preces, quæ à ministro dicentur, & vna precentur ipsi & cœlestium mysteriorum, vt nunc in ecclesijs nostris authoritate, & iussu totius Regni legitimè, & piè procurantur, sint participes.

Episcopus quisq; antè Calendas Septembris proximas, aduocabit ad se omnes publicos concionato-

res, quicunq; erunt in sua cuiusq; diœcesi, & ab illis repetet facultates concionandi, quas habent authentico sigillo consignatus, easq; vel retinebit apud se, vel extinguet. Deinde, delectu illorum prudenter facto, quoscunq; ad illam tantam functionem, ætate, doctrina, iudicio, innocentia, modestia, grauitate, pares inuenerit, illis nouas facultates vltro dabit: ita tamen vt priùs subscribãt articulis christianæ religionis publicè in synodo approbatis, fidemq; dent, se velle tueri, & defendere doctrinam eam, quæ in illis continetur, vt consentientissimam veritati diuini verbi.

Episcopus etiam atq; etiam considerabit, quod genus hominum admittat in famulitium. Fit enim interdum, vbi hæc cautio & diligentia non adhibetur, vt homines impios & veræ religionis inimicos, & criminosos, & tota vita impuros, & sceleratos admittamus. Ex eo aduersarius facilè capiet maledicendi occasionem.

Episcoporum famuli in omni vestis genere, ita se modestè & compositè ornabunt, vt fratres suos, quos Paulus appellat domesticos fidei, non offendant.

Episcopus nemini posthac manum imponet, nisi instituto in bonis literis, vel in Academia, vel in inferiore aliqua schola: aut qui satis commodè intelligat latinam linguam, & probè versatus sit in sacris literis: neq; nisi attigerit ætatem illam legitimam, quæ statutis & legibus est constituta: nec nisi cuius vita & innocentia grauium, & piorum hominum, & episcopo notorum fuerit testimonio commendata: nec si in agricultura, vel in vili aliquo & sedẽtario artificio fuerit educatus: nec nisi qui titulum (quem appellant) aliquem habeat, vt sit vnde vitam tueatur, si Dei permissu,

missu, vel in cæcitatem, vel in grauem corporis infirmitatem, vel in morbum diuturnum incidat: nec nisi qui intra ipsius diœcesim sacro ministerio functurus sit, nec vnquam nisi vbi sacrum aliquod ministerium in eadem diœcesi vacare contigerit. Neminem autẽ peregrinum, & ignotum vel ad sacerdotiorum prouẽtus, vel ad ecclesiasticum ministerium recipiet, nisi ab illo episcopo, è cuius diœcesi discessit, literas commẽdatitias, quas appellant dimissorias, secum afferat.

Episcopus prębendarum, & beneficiorum suorum proximas, secũdas aut tertias aduocationes, quas vocant, nulli dabit. Sunt enim & à bonis moribus, & à christiana charitate alienæ: nec dimissiones fructuũ, aut redditũ cuiuscũq; rectorię, aut ecclesiastici beneficij quacunq; ratione in plurimos annos cõfirmabit.

Episcopus neminem, qui se otioso nomine lectorem vocet, & manus impositionem non acceperit in ecclesiæ ministerio, versari patietur.

Quiuis Archiepiscopus, & episcopus habebit domi suæ sacra Biblia in ampliſſimo volumine, vti nuperimè Londini excusa sunt, & plenam illam historiam quæ inscribitur *Monumenta Martyrum*, & alios quosdam similes libros ad religionem appositos. Locẽtur autem isti libri, vel in aula, vel in grandi cœnaculo, vt & ipsorum famulis, & aduenis vsui esse possint.

Decani Ecclesiarum Cathedralium.

EOsdem illos libros quos proximè diximus, Decanus quisque curabit emi, & locari in Ecclesia sua Cathedrali, eiusmodi in loco,

loco, vt à vicarijs & minoribus canonicis, & ministris ecclesiæ, & ab aduenis, & peregrinis cõmodè audiri, & legi possint.

Eosdem libros illos, Decanus & Primarius quisq; residentarius, quos appellant ecclesiæ dignitates, ement, suo quisq; famulitio, eósq; oportuno aliquo in loco, vel in aula, vel in cœnaculo locabunt.

Decanus & Prebendarij diligenter docebunt sacrũ Dei verbum, non tantũ in ecclesijs Cathedralibus, vbi viuunt, sed etiam in alijs Ecclesijs in eadem diœcesi, maximè verò in illis locis, vnde ipsis reddit' annui, & stipendia suppeditantur. Quod nisi fecerint, pro Episcopi arbitrio puniantur.

Nullus nec Decanus, nec Archidiaconus, nec Residentarius, nec Præpositus, nec Custos, nec Præfectus alicuius Collegij, aut ecclesiæ cathedralis, nec præses, nec rector, nec quisquam ex illo ordine, quocũq; nomine censeatur, vtetur posthac amictu illo quẽ appellant Graium Amicium, aut alia vlla veste simili superstitione contaminata. Sed in ecclesijs quisq; suis vtentur tantum linea illa veste, quæ adhuc regio mandato retinetur, & scholastica Epomide, quæ suo cuiusque scholastico gradui & loco conueniat.

Quiuis Decanus in singulos annos ad minimũ quater residebit in ecclesia sua Cathedrali, ibique singulis huiusmodi visibus mensẽ integrũ (si fieri potest) docẽdo verbũ Dei, & hospitalitatẽ seruãdo morã faciet, nisi fortè grauibus, & vrgentibus causis impedietur. Eas autem causas in singulas vices indicabit episcopo suo. Vbi autem venerit, vna cum Prebendarijs residentibus curabit, vt statuta illius ecclesiæ, nisi contraria sint (vt multa sunt) verbo Dei, & statuta huius

regni

regni quæcunq; ſunt, quæ eccleſiaſticũ ordinẽ attingunt,& ſacræ Iniũctiones, vel à Regia Maieſt. æditæ, vel ab epiſcopo in viſitationibus illius eccleſię cathedralis impoſitæ,diligenter obſeruentur. Prętera Decanus & Reſidentarij quantum maximè poſſint dabunt operam, vt minores canonici, aut vicarij & miniſtri eccleſiæ, ne ignaui & inutiles vitam ducant in ocio,& illicitis luſibus ſe exerceant,adigantur ad ſtudia ſcripturarum, vtq; illorum quiſq; habeat nouum Teſtamentum, non tantum Latino ſermone ſcriptũ, ſed etiam Anglico.

Decanus & Reſidentarij curabunt, ne qua alia forma obſeruetur in canendis aut dicendis ſacris precibus,aut in adminiſtratione ſacramentorum,prętera quam quæ propoſita, & præſcripta eſt in libro publicarum precum: nec vllum admittent peregrinum ad habendam ſacram concionem ad populum, niſi ei, aut Regia Maieſtas, aut Archiepiſcopus illius Prouinciæ,aut illius diœceſeos epiſcopus facultatem indulſerit. Et ſi eiuſmodi aliquis concionator, ita vel à Regia Maieſtate, vel ab Archiepiſcopo, vel ab Epiſcopo approbatus, publicabit ad populum pro concione doctrinam aliquam peregrinam,& impiã,& pugnantem,vel cum ſacro Dei verbo, vel cum articulis religionis noſtræ approbatis in Synodo,haud dubiè cum eodem verbo Dei conſentientibus, vel cum libro publicarum precum: Decanus aut Reſidentarij primo quoq; tempore indicabunt id epiſcopo literis ſuis,& eorum aliquot qui concionantem audiuerunt manu conſignatis, vt ille ſtatuat quod videbitur.

QVIuis Archidiaconus habebit domi suæ, & alios libros, & nominatim eos, qui inscribuntur *Monumenta Martyrum*.

Archidiaconus qui vel iure communi, vel præscriptione habet potestatem visitandi, semel in singulos annos in persona sua, visitabit Prouinciam suam: neq; quenquam sibi substituet officialem, nisi qui in Academia fuerit educatus, & iuri ciuili operã dederit, & annum ætatis vicesimum quartum compleuerit, & non solum doctrina, sed etiam grauitate, & modestia par sit, obeundo illi muneri.

Archidiaconi, & illorum substituti, quos appellant officiales, in visitationibus suis vocabunt clerum ad rationem, quantum quisq; promouerit in studio scripturarum, & quicunq; ex illo ordine magisterium artium in Academiis nõ attigerint, illis proponent partem aliquam noui Testamenti memoriter ediscendã, eosq; in proxima synodo ad repetitionem adigent, & contumaces, & negligentes Episcopo indicabunt.

Peracta visitatione Archidiaconus significabit episcopo, quos inuenerit in quoque decanatu, ea doctrina, & iudicio præditos, vt digni sint qui pro concione doceant populum, & præsint aliis. Ex Illis episcopus potest delectum facere, quos velit esse Decanos rurales.

Archidiaconi in omnes delinquentes seuerè, & grauitèr animaduertent, neque conniuebunt ad vitia, aut quemq; quem constat offendisse, impunè abire patientur.

Archidiaconi curabunt, vt forensium suorum actorum memoriæ fidelitèr & tutò conseruentur, & semel

mel in singulos annos adferent ad Episcopum suum originalia exemplaria omnia Testamentorum, quæ coram ipsis anno superiori probata fuerint, vt ea in episcopi registro asseruentur, copias autem illorum testamentorum ad vsum suum ipsi sibi describent, si velint.

Cancellarii. Commissarii. Officiales.



Viuis Cancellarius, Commissarius, & Officialis erit institut⁹ in legibus ecclesiasticis & ciuilib⁹, qui annum ætatis vicesimum sex tũ attigerit, & in scholis doctrinę nomine gradum aliquem susceperit, & in forensibus causis mediocriter versat⁹ fuerit, de cuius vita & morib⁹ nullus sinister sermo audiatur. Adhęc quiuis horũ, aut erit in sacro ministerio, aut si non erit, tamẽ animo toto & feruenti zelo erga religionẽ feretur, idq; apertè & ingenuè præ se feret: & antequã in functionem ingrediatur, sacramento se obstringet, de authoritate & primatu Principis, atque etiam subscribet articulis de religione in synodo episcoporum approbatis.

Nullus horum, nec Cancellarius, nec Commissarius, nec Officialis in cognitione causarum procedet vsq; ad ferendam sentẽtiam excommunicationis, nisi tantùm in causis instantiarum. In correctionis negotijs, alia quidem facient omnia, quæ de iure possint, & solent fieri.

Excommunicationis autem sententiam deferent tantùm ad Episcopum: eamq; aut ipse per se pronun-

ciabit, aut graui alicui viro in sacro ministerio constituto, pronunciandum committet. Postquam autem sententiam tulerit, addet insuper commonendi populi, & terroris causa, formulam illam verborum, quæ postea suo loco subijcietur: atque etiam aliam formulam similem, quæ seruanda sit in denuncianda ad populum excommunicatione, curabit describi, & mitti ad singulos Ecclesiarum præfectos, vt habeant quo vtantur, si vsus postulet. Commutationem autem iniunctæ pœnitentiæ, nec Cancellarius faciet, nec Archidiaconus, nec Officialis, nec Commissarius. Ea potestas multis grauibus de causis Episcopo soli reseruabitur, aut si quem alium, Episcopus ad eũ vsum speciali mandato designabit.

Ecclesiasticus Iudex cuiuscunque loci aut ordinis, neminem excommunicatum absoluet domi suæ, aut alioqui in priuatis ædibus: sed tantum publicè, & pro tribunali.

Cancellarij, Officiales, Commissarij, omnem adhibebunt diligentiam, vt cæteri omnes qui ipsorum iurisdictioni subijciuntur, officium faciant. Imprimis verò vt Rectores, Vicarij, & Ministri Ecclesiarum, studiosè versentur in sacris literis, & sibi libros ordini & professioni suæ congruentes, comparent, vt quicunque ad Magisterium Artium non accesserit, emat sibi duos libros noui Testamenti alterum Latinè translatum, alterum Anglicè, vt illorum quisq; memoritèr ediscat ea pẽsa Scripturarum, quæ illi vel ab Ecclesiastico Iudice ordinario, vel ab alio cuius fidem & industriam, Episcopus eligere maluerit, fuerit imposita: vt obseruẽt ordines & ritus descriptos in libro Publicarum precum, tam in legendis

gendis sacris Scripturis, & precibus dicendis, quàm etiam in administratione Sacramentorum, vt neuè detrahant aliquid, neuè addant, neuè de materia, neuè de forma: vt honestè se gerant, & in graui vestitu, in libello admonitionum proposito, modestè & decenter ambulent: vtq; si familiam habeant, & vxores non habeant, mulierem aliam domi suæ ne alant, nisi aut matrem, aut sororem, aut neptem ex fratre aut sorore: quòd si cœlibes viuant, & vxores non habeant, in taberna aut caupona cibum ne capiant, sed honesta aliqua in domo in eadem parochia, vbi sine suspitione possint viuere: vt ne ludant aleam, neuè chartis, aut alijs improbatis lusibus se exerceant: vt arcu tantum vtantur & sagittis, idque animi causa, vt modestè, & in tempore, ne vel ab officio faciendo, vel à sacrarum Scripturarum studijs auferantur.

Videbunt etiam ne Rector, Vicarius, aut Parochus vspiam inseruiat, vel in capella, vel in oratorio, aut publicas preces dicat, in cuiusq; priuatis ædibus, nisi Episcopus illi autographo suo, & manus suæ subscriptione eius rei potestatem fecerit: Neuè Rector aut Vicarius, aut Parochus inseruiat pluſq; vni Ecclesiæ, aut Capellæ vno die.

Quiuis Minister Ecclesiæ, antequàm in sacram functionem ingrediatur, subscribet omnibus Articulis de Religione Christiana, in quos consensum est in Synodo: & publicè ad populum, vbicunq; Episcopus iusserit, patefaciet cõscientiam suam quid de illis Articulis, & vniuersa doctrina sentiat. Semel autem receptus in sacrum ministerium, ab eo imposterum non discedet, nec se aut vestitu, aut habitu, aut

in vlla vitæ parte geret pro Laïco.

Quiuis Rector Eccleſiæ, Vicarius, aut Parochus, quotannis ante viſeſimum diem a Paſchate, exhibebit Epiſcopo, eiuſuè Cancellario aut Cõmiſſario, nomina & cognomina Parochianorum ſuorum, tã marium quàm fœminarum (eorum inquam) qui cũ exegerint annum ætatis ſuæ decimum quartum, tamen ad ſacroſanctam Communionem (vti ſtatutis & legibus eccleſiaſticis huius regni tenentur) non acceſſerint, quiq; ſubire examen eccleſiaſtici miniſtri de ediſcendo Catechiſmo, & articulis Chriſtianæ religionis detractauerint: quiq; Parentes, aut Domini, liberos aut famulos ſuos ad audiendum diſcendumquè eundem illum Catechiſmum conſtitutis temporibus ad eccleſiam mittere contempſerint. Neminem autem patientur de ſacro lauacro infantem ſuſcipere, niſi qui ad menſam dominicam acceſſerit, & ſanctorum miſteriorum particeps fuerit: ad miſteriorum autem Communionem neminẽ admittet, qui Catechiſmum, & articulos fidei non didicerit.

Omnibus dominicis, & feſtis diebus, Rectores, Vicarij, & Parochi ita maturè & conuenienter captato tempore venient ad eccleſias, vt parochiani confectis rebus ſuis, cum liberis & famulis poſſint eòdem occurrere. Ibi vero reuerentèr (vti par eſt) & piè peragẽt ſacrum miſterium, ita clarè, apertè, diſtinctè, vt populus audire, & intelligere poſsit quid dicatur, & ex eo conſolationem, & fructum capere. Eandem pietatem & reuerentiam in ſacroſanctis etiam miſterijs retinebunt, modo ne ad ſuperſtitionem, aut adorationem, aut idolatricum cultum vergant. Quòd ſi tempore ſacræ Communionis nulla erit concio de ſcripto & e

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pulpito pronunciabunt vnam aliquam, aut aliam ex illis homilijs, quas iam antea publicauimus in illum vſum. Interim cohortabuntur populum, vt diligenter veniant ad eccleſias, vt quæ legantur, quæq; dicãtur attentè audiant, vtq; ſe toto illo tempore reuerentèr, & modeſtè gerant. Et ne piorum animi, inſolentia & irreligioſa leuitate offendantur, curabunt ne iuuenes, præſertim ruſtici, quorum ingenia procliuiora ferè ſunt ad neglectum pietatis, & nequitiam: neuè pulſent cãpanas, neuè per templũ obambulẽt, neuè inter ſe otioſè colloquantur, neuè aut riſu, aut ſtrepitu, aut ſcurrilibus ineptijs, vel miniſtrum impediãt, vel offendant populum.

Admonebunt populum, vt frequentiùs accedant ad ſacram communionem, vtq; iam antea tota mente (vti par eſt) ſeſe præparent. Et vt omnes intelligãt quid debeant Deo optimo maximo, quid Principi, quem colere ac venerari debẽt vt vicarium Dei: quid legib°: quid magiſtratibus: quid fratribus ſuis: quid populo Dei, omnibus dominicis & feſtis diebus ſtatim a meridie præſto erunt in templis, ibiq; minimùm ad duas horas legent, & docebunt Catechiſmum, & in eo inſtituent omnes ſuos omnium ætatum, atque ordinũ, non tantum puellas aut pueros, ſed etiam ſi opus erit grandiores. Imprimis verò admonebunt adoleſcẽtes & iuuenes, non tantum mares, ſed etiam fœminas, cautum eſſe legibus, ne quis illorum vel accedat ad ſacram Communionem, vel contrahat nuptias, vel infantem è ſacro fonte ſuſcipiat, niſi anteà didicerit rudimenta religionis Chriſtianæ, & poſsit ad omnes partes Catechiſmi cõuenientèr, & dextrè reſpondere.

Quod ſi Rectores, Vicarij, Parochi, vel concionari

non possint, vel facultatem concionandi ab Episcopo non acceperint, tamen docebunt pueros prima elementa legere, scribere, noscere officium suum, quid debeant Deo, quid parentibus, quidq; alijs: & si quos ex illis viderint ea esse indole, vt possit institutione, atq; cultu ad literarum cognitionem peruenire, hortabuntur parentes, vt eos deducant ad scholam, vt imbuti bonis disciplinis possint aliquando idonei esse ad sacrum Dei optimi maximi Ministeriũ, quos autem hebetiores, & ingenio à literis alienore esse senserint, vt eos curent, vel ad alias artes, vel etiam ad opus rusticum ablegari.

Admonebunt etiam Parochianos suos magnis & grauibus de causis, constitutum esse in Synodo à Reuerendissimo Patre, Domino Mathæo Archiepiscopo Cantuar. & alijs Episcopis, ne liberi contrahant Matrimonium sine consensu parentum, neue inuenis contrahendi potestatem habeat, ante annum ætatis suæ decimum sextum, neue Puella ante decimum quartum.

Æditui Ecclesiarum, & alij selecti viri.

Æditui pro consuetudine suę quiq; Parochiæ, Parochianorũ suorum, & Ecclesiasticis sui ministri suffragijs, eligẽtur: alioqui æditui non erũt: nec amplius quam vnũ annum durabũt in illo munere, nisi fortè iterum eligantur. Omnes autẽ Æditui semel in singulos annos reddent iustam rationem earũ pecuniarũ, quæ in suas manus peruenerunt: atq; etiã indicabunt particulatim quos

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sumptus fecerint in sarta tecta, & vsum Ecclesiæ. Postremò verò discedentes ab officio, quicquid pecuniarũ, aliarumq; Ecclesiasticarũ rerũ supererit, & in ipsorum erit potestate, id omne bona fide tradent Parochianis, vt ab illis rursus tradi possit proximis ædituis.

Ædituicurabunt vt Ecclesiæ, plumbo, regula materia, vitro, diligẽter & probè reficiantur, ne vel minister, vel populus, aut in sacro ministerio & cultu Dei, aut in cœlestium misteriorum tractatione, aut in habenda & audienda communione, cœli iniurijs quatiatur. Imprimis autem operam dabũt, vt in omni Ecclesiastico conuentu pax quàm maxime conseruetur & in omnibus Episcoporum atq; Archidiaconorum visitationibus, fideliter & nominatim detegent, atq; indicabũt eos omnes qui sese in Ecclesia immodestè gesserint, quiq; vel intempestiua pulsatione campanarum, vel ambulationibus, vel colloquio & strepitu, ministrum aut concionatorem impediuerint.

Ædituicurabunt vt ædes sacræ, mundè & sanctè conseruentur, ne cuiquam vel puluere, vel ramentis, vel sordibus, moueant nauseam. Curabunt etiam vt sacra Biblia sint in singulis Ecclesijs in amplissimo volumine (si commodè fieri possit) qualia nunc nupèr Londini excusa sunt, vt liber publicarum precum, vt sacræ homiliæ, vtq; homiliæ, quæ nuper scriptæ sunt contra rebellionem, sint in singulis Ecclesijs. Hos libros quam maximè integros & mundos esse conuenit: Laceros autem aut sordidos nullo modo, ne populo fastidium, & contemptum pariant. Curabunt mensam ex asseribus cõpositè iunctã, quæ administrationi sacrosanctæ communionis inseruiat: & mũdum tapetem, qui illam contegat: & sugge-

stum commodum,vnde cœlestis doctrina publicetur. Curabunt insuper vt omnia illa solaria,in quibus cruces ligneæ aliquando prostabant,& aliæ reliquiæ superstitionis prorsus è medio auferãtur, vtq; templorũ parietes noua fidelia inducantur & lectissimis sanctarum scripturarum sententiis illustrẽtur. Vt illarũ lectione & admonitu, populus possit ad pietatem cõmoueri. Postremo curabũt vt in singulis ecclesijs sit sacer fons,non peluis, in quo baptismus ministretur, isq; vt decentèr & mundè conseruetur.

Admonebunt etiam Caupones, & Tabernarios, qui vendunt edulia,ne quem in cauponam, aut tabernam suam recipiant toto illo tempore, quo aut habebitur concio,aut sacrum ministeriũ peragetur. Quòd si quis per contemptum, & contumaciam contra fecerit,& illum ipsum, & eos quos ad se receperit, nominatìm in proxima visitatione indicabunt. Si quis vel aperto adulterio,vel stupro,vel incœstu, vel ebrietate,vel iurandi consuetudine, vel lenocinio, vel vsura,vel alia demum quacunque impuritate vitæ,& nequitia,fratres offenderit,illos æditui amicè,& fraternè admonebunt,vt resipiscant. Quod nisi fecerint, indicabunt eos nominatim vel rectori,vel vicario, vel parocho,vt ab illis asperiùs, & vehementiùs admoneantur,& si perrexerint, tantisper dùm redeant ad sanitatem,à sacra communione arceantur. Vtq; omnes qui incontinentèr,& laxè viuunt,pro meritis suis legũ seueritate castigentur. Ijdem æditui eosdem illos adulteros,fornicarios,incœstos,ebriosos,iuratores, lenones, vsurarios in Episcoporum & Archidiaconorum visitationibus patefacient.

Æditui conuiuia,symposia,cœnas, & inuitationes

publicas

publicas in templis celebrari non patientur:nec campanas ſuperſtitioſè pulſari, vel in vigilia animarum, vel poſtridie omnium ſanctorum,qui dies non ita pridem genijs mortuorũ ſacer erat, nec omnino vnquã, vbi pulſandi cõſuetudo ad ſuperſtitionẽ videbitur inclinare.Illis autem tantũ temporibus pulſari permittent, quæ in libello admonitionum deſcripta ſunt, & ad eundem tantum vſum,eodemq; tantummodo.

Nundinas,& mercatus publicos celebrare,& ſontes ſententia iudicis condẽnatos, neci dedere, & ſupplicio afficere diebus dominicis non licebit.

Non patientur vt quiſquã ex circũforaneis iſtis tenuibus,& ſordidis mercatoribus,qui aciculas & liguias,& crepũdia,& res viles & minutas circũferunt,ac diſtrahunt,quos pedarios, aut Pedularios appellant, proponãt merces ſuas vel in cœmiterijs, vel in porticib⁹ eccleſiarũ,aut vſpiam alibi dieb⁹ feſtis,aut dominicis, interim dũ peragitur pars aliqua ſacri miniſterij,aut habetur ſacra concio:nec vt mendici,aut erroues, quibus nulla eſt certa ſedes, toto illo ſacrorũ aut cõcionũ tẽpore,hæreant in cœmiterio, vel in portecu ſed mandabunt,vt aut ingrediantur,aut diſcedant.

Obſeruabunt etiam átque inquirent diligenter ecqui ex Parochianis,temporibus lege conſtitutis, aut non veniant ad Eccleſias, aut tardius & negligentius veniãt.Quoſq; inuenerint deliquiſſe, in eos ex legum præſcripto animaduertent. Obſeruabunt etiam, ecquid omnes ac ſinguli Parochiani toties accedãt ad ſacram Communionẽ in ſingulos annos, quoties leges & ſtatuta iubent ecqui etiam peregrini átque aduenæ ex alijs Parochijs, frequentius & vſitatius veniant ad Eccleſiã ſuam,illoſq; Parocho ſuo indicabunt,

ne illos fortè recipiat ad ſacram Communionẽ inter alios, ſed ad ſuos potiùs parochos reijciat.

Nullum nec rectorem, nec vicarium recipient ad miniſterium Eccleſiæ ſuæ, niſi quem Epiſcopus inſtitutione ſua approbauerit, & in poſſeſſionem illius eccleſiæ mandato ſuo miſerit. Nec parochũ recipiẽt niſi literis & ſigillo Epiſcopi, nominatim illi eccleſię cõmendatũ. Quòd ſi Rector, Vicarius, aut Parochus aliter ſe gerat in miniſterio ſuo obeũdo, aut quòd malè & obſcurè, & cõfuſè legat, aut quòd ſolutiùs, & laxiùs viuat, quàm hominem par ſit eius ordinis, & ex eare grauis offenſio ſuſcipietur: Æditui eum maturè deferent ad epiſcopum, vt quàm primũ animaduerſio aliqua, & vitij emendatio conſequatur.

Vtq; Epiſcopus intelligat, quæ conciones habitæ fuerint in ſingulis eccleſijs ſuæ diœceſeos: Æditui curabunt, vt nomina omniũ Concionatorũ qui ad ſe alicundè venerint, annotentur in libello quẽ habebunt paratum in eam vſum, vtq; in eodem libello cõcionator quiſq; ſubſcribat nomen ſuum, & diẽ quo habuerit concionẽ, & eius Epiſcopi nomen à quo acceperit concionandi poteſtatem.

Poſtremo Æditui diligenter obſeruari curabũt ea omnia, quæ ad ipſorum officia pertinebunt, quæquè Regijs iniunctionibus, & in libello admonitionum continẽtur, quæquè vel ab Archiepiſcopo, vel ab epiſcopo in ſuis cuiuſq; viſitationibus ad vſum eccleſiarum proponentur. Quòd ſi quis eos vel iurgijs petulantèr inſectetur, vel etiam in ius trahat, quòd officium fecerint, & errãtes detexerint, id quoq; indicabũt epiſcopo, vt eius opera, & ſtudio faciliùs à moleſtia liberentur.

Conci-

Concionatores.

NEmo nisi ab episcopo permissus in parochia sua publicè prędicabit, nec posthac audebit conciõari extra ministeriũ, & ecclesiam suam, nisi potestatem ita concionãdi acceperit, vel à Regia Maiestate per omnes regni partes, vel ab archiepiscopo per prouinciã, vel ab episcopo per diœcesim. Nulla autẽ potestas cõcionandi firma erit in posterũ, aut authoritatẽ aliquã obtinebit, nisi tantũ quæ impetrata fuerit post vltimũ diẽ Aprilis, qui fuit in an. 1571. Concionatores modestè & sobriè in omni vitæ parte sese gerent.

Imprimis vero videbunt, ne quid vnquam doceãt pro concione, quod a populo religiosè teneri & credi velint, nisi quod consentaneũ sit doctrinæ veteris aut noui testamenti, quodq; ex illa ipsa doctrina catholici patres, & veteres episcopi collegerint. Et quoniã articuli illi religionis christianæ in quos consensũ est ab episcopis in legitima & sancta synodo, iussu atq; authoritate sereniſſimæ principis Elizabethæ conuocata, & celebrata, haud dubiè collecti sunt ex sacris libris veteris & noui testamenti, & cum cœlesti doctrina, quæ in illis continetur, per omnia congruũt, quoniã etiam liber publicarum precum, & liber de inauguratione Archiepiscoporum, episoporum, Præsbiterorũ, & diaconorum, nihil continẽt ab illa ipsa doctrina alienũ, quicunque mittentur ad docendum populum, illorũ articulorum authoritatem & fidem, non tantum concionibus suis, sed etiam subscriptione confirmabunt. Qui secùs fecerit, & contraria doctrina populum turbauerit, excommunicabitur.

Inter

Inter concionandum vtentur veſte quam maximè modeſta,& graui,quæ deceat, átque ornet miniſtrũ Dei, qualiſque in libello admonitionũ deſcripta eſt. Nec pecuniam pro concione,aut mercedem vllã exigent: ſed victu tantum & ſimplici apparatu,& vnius noctis hoſpitio contenti erunt.

Vanas & aniles opiniones, & hæreſes, & errores Pontificiòs, a doctrina, & fide Chriſti abhorrentes, non docebunt: nec omninò quicquam,quo imperita multitudo, vel ad nouitatis ſtudium, vel ad contentionem inflammetur. Semper autem proponent ea, quæ ad ædificationem faciant, & auditores Chriſtiana concordia,& charitate concilient.

Reſidentia.

ABſentia Paſtoris à dominico grege,& ſecura illa negligentia, quam videmus in multis,& deſtitutio miniſterij, eſt res & in ſe fœda, & odioſa in vulgus, & pernitioſa Eccleſiæ Dei. Itaq; hortamur omnes Paſtores Eccleſiarũ in Domino Ieſu,vt quàm primùm redeant ad Parochias quiq; ſuas, & diligenter doceant Euangelium, & pro fructuum ſuorum ratione alant familiam, & hoſpilitate iuuent pauperes, ibiq; verſentur in ſingulos annos, non minùs quam ſexaginta dies.

Pluralitas.

NOn licebit cuiquam cuiuſcunq; ſit gradus, aut ordinis,pluſquam duo Eccleſiaſtica beneficia obtinere eodem tempore.Neq; cuiquam

quam omninò licebit obtinere duo beneficia, ſi pluſquàm viginti ſex milliariis diſtincta ſint.

Ludimagiſtri.



NOn licebit cuiquam docere literas, & inſtituere pueros, nec publicè in ſchola, nec priuatim in cuiuſquam ædibus, niſi quem epiſcop⁹ eius diœceſeos approbauerit, cuìq; ſub authẽtico ſigillo ſuo docendi poteſtatẽ fecerit. Hoc autem loco primariã nobilitatẽ honoris cauſa excipim⁹ Epiſcopus autẽ nullũ Ludimagiſtrũ approbabit, nec illo munere dignũ cẽſebit, niſi quẽ ſuo iudicio doctũ, & illo loco dignũ inuenerit, quèmq; de vita & moribus, & in primis de religione viderit piorum hominũ teſtimonio commendari.

Ludimagiſtri nullam docebunt grammaticam, niſi eam quam ſolam Regia Maieſtas per omne regnũ in omnibus ſcholis legi mandauit: nec aliũ latinum Catechiſmum quàm qui æditus eſt Anno. 1570. quem etiam Anglicè redditum, pueros, qui Latinè neſciunt, doceri volumus.

Alios autem libros docebunt, vnde Latini Græcique ſermonis copia & puritas addiſci poſſit, & eos in primis, qui ad notitiã Chriſti, & pietatem faciant. Semel autẽ in ſingulos annos indicabũt epiſcopo, quos habeãt ex omni numero lectiſſimos, qui ea ſint indole, eòq; profectu in literis vt ſpes ſit, vel ad functionẽ politicam, vel ad ſacrum miniſteriũ fore accõmodos, Hac ſpe parẽtes inducti, eos libentiùs alent ad literas.

Imprimis vero ita instituent, & formabunt linguas puerorum, vt apertè, clarè, distinctèq; pronuncient. Et quoties habebitur sacra concio, eos vel emittent, vel deducent ad templum, vt statim à teneris incipiant erudiri ad pietatem, neuè negligenter audierint: vbi redierint ad scholam, vocabunt singulos ad examen quid ex illa concione didicerint: quoq; magis pueriles animi ad vertutem & industriam excitentur, otiosos & ignauos reprehendent, attentos & diligentes collaudabunt.

Patroni & Proprietrrij.

EPiscopus grauitèr & studioscè cohortabitur Patronos beneficiorum, vt cogitent necessitates ecclesiæ, & ante oculos habeant vltimũ illum diem, & iudicium, & tribunal Dei. Itaq; vt neminem promoueãt ad munus ecclesiasticum, nisi qui doctrina, iudicio, pietate, probitate vitæ, & innocentia possit onus tam graue sustinere, vt nihil in ea re nisi integrè incorruptè & sincerè faciant. Se enim vsurũ omnibus honestis & legitimis rationibus, vt verum possit inueniri. Quod si vel in ipsa præsentatione, vel etiam postea senserit corruptelam vllam, aut simoniacum commertium, quocunq; modo, quantumuis obscurè, vel directè, vel indirectè, vel per ipsum, vel per alios intercessisse, vt ad ipsum vel pecunia, vel pretium, vel commoditas aliqua, vel pars aliqua fructuũ peruęniret, velle se facti nequitiam, & simoniam publicare & palam facere, non tantum in Cathedrali ecclesia, sed etiam alibi, ad illius probrum, & dedicus sempiternũ: & prębsbiterũ quem ita nequitèr prębsentauerit,

tauerit, non tantum à ſacerdotio, in quod mala fide ingreſſus ſit, ſed etiam ab omni miniſterio, & a tota diœceſi remouere.

Domina Regina humiliter & ſubmiſſe roganda eſt, vt ratio aliqua ipſius permiſſu & iuſſu ineatur, vt in eccleſijs, quæ ad illam proprietario iure peruenerunt, Cancelli quàm primũ reficiantur, vt annuum ſtipendium peragendo ſacra miniſterio, conſtituatur. Nunc enim multis in locis, & Cancelli fœdum in modum corruerunt, & miniſterium eccleſiæ propter ſtipendij vtilitatem deſtituitur.

Epiſcopus curabit vt iuſtum Inuentarium, quodq; vocant terrarium, omnium agrorum, pratorum, hortorum, pomariorum, quæ ad Rectoriam aliquam, aut Vicariam pertinent, ex proborũ hominum inſpectione ſumatur, & in archia ſua referatur, ad rei memoriam ſempiternam.

Epiſcopus non patietur Procuratorẽ alicuius beneficij vllam habere poteſtatẽ in miniſtrũ Dei, vt eum vel admittat, vel reijciat: Neq; miniſter minùs a quoq; accipiet nomine ſtipendij, quàm decem libras.

Omnia matrimonia, quæ vſpiam contracta ſunt intra grad° cognationis, aut affinitatis prohibitos in 18. Leuitici, authoritate Epiſcopi diſſoluentur: maximè verò, ſi quis, priore vxore dimortua, eius ſororem vxorem duxerit: hic enim gradus cõmuni doctorũ virorũ conſenſu, & iudicio putatur in Leuitico prohiberi.

Non licebit cuiq; matrimonium contrahere inter illos gradus, qui in tabula à reuerendiſſimo patre Domino Archiepiſcopo Cantuarienſi, in eũ vſum ſcripta & publicata, prohibentur.

Forma sententiæ excommunicationis.

FRatres, quoniam quicunq; profitemur nomen Christi Iesu, sumus omnes membra eiusdem corporis, & par est vt vnum mẽbrum alterius membri, sensu, & dolore afficiatur: pro officij mei ratione, significo vobis, A. B. publicè accusatum esse de adulterio, in quo, fama est, eum vixisse nequitèr, & turpitèr, cum ipsius dedecore, & infamia, & graui offensione Ecclesiæ Dei: & ea causa, vt insignis illa turpitudo supplicio aliquo afficeretur, ad Episcopi tribunal, vocatum esse. Et quoniam prædictus, A. B. conscientia nequitiæ suæ, ad diem legitimè dictum comparere contempsit, & se iustitiæ contumaciter subduxit, & alios exemplo suo ad similem contumaciam animauit, idcirco hoc etiam vos insuper admonitos volo, Episcopum nostrum, nomine, atq; authoritate Dei optimi maximi excommunicasse illum ab omni societate Ecclesiæ Dei, & tanquam membrum emortuum amputasse à Christi corpore. Hoc ille in statu versatur hoc tempore, & in tanto discrimine animæ suæ. Diuus Paulus admonitus instinctu diuini spiritus, iubet vt talium hominum societatem, & contubernia fugiamus, ne participes simus eiusdem sceleris. Tamen, vt Christiana charitas nos monet, quoniam ipse pro se orare non vult, nec periculum suum intelligit, oremus Deum omnes eius nomine, vt aliquando agnoscat miseriam, & fœditatem vitæ suæ, & agat pœnitentiam, & conuertatur ad Deum, Deus enim noster est misericors, & potest lapsos etiam à morte reuocare.

11

✠ ARTICVLI,
de quibus conuenit inter Archiepiſcopos, & epiſcopos vtriuſq; prouinciæ, & clerum vniuerſum in ſynodo, Londini. An. Dom. 1562. ſecundum computationem eccleſiæ Anglicanæ, ad tollendam opinionum diſſentionem, & conſenſum in vera religione firmandum.

Æditi authoritate ſereniſſimæ Reginæ.

¶ *LONDINI, apud Iohãnem Dayum Typographum.*

An. Domini.
1571.

Trinitatem.

VNus eſt viuus, & verus deus, æternus, incorporeus, impartibilis, impaſsibilis, immenſę potentiæ, ſapientiæ, ac bonitatis, creator, & conſeruator omnium, tum viſibilium, tum inuiſibiliũ. Et in vnitate huius diuinæ naturæ, tres ſunt perſonæ, eiuſdem eſſentiæ, potentiæ ac æternitatis, pater, filius, & Spiritus ſanctus. 1

De verbo, ſiue filio dei, qui verus homo factus eſt.

FIlius, qui eſt verbum patris, ab æterno a patre genitus, verus & æternus Deus, ac patri conſubſtãtialis, in vtero beatæ virginis, ex illius ſubſtantia naturam humanam aſſumpſit: ita vt duæ naturæ, diuina & humana, integrè atq; perfectè in vnitate perſonæ fuerint inſeparabiliter coniunctæ, ex quibus eſt vnus Chriſtus, verus Deus, & verus homo, qui verè paſſus eſt, cruci- 2

fixus, mortuus, & ſepultus, vt patrem nobis reconciliaret, eſſetq; hoſtia, non tantùm pro culpa originis, verumetiam pro omnibus actualibus hominum peccatis.

De deſcenſu Chriſti ad inferos.

3. *QVemadmodum Chriſtus pro nobis mortuus eſt, & ſepultus, ita eſt etiam credendus ad inferos deſcendiſſe.*

De Reſurrectione Chriſti.

4. *CHriſtus verè a mortuis reſurrexit, ſuumq; corpus cum carne, oſſibus, omnibuſq; ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cœlum aſcendit, ibiq; reſidet, quòad, extremo die, ad iudicandos homines reuerſurus ſit.*

De Spiritu ſancto.

5. *SPiritus ſanctus a patre, & filio procedẽs, eiuſdem eſt cum patre, & filio eſſentiæ, maieſtatis, & gloriæ, verus, ac æternus, Deus.*

De

De diuinis Scripturis, quod sufficiant ad salutem.

SCriptura sacra continet omnia, quæ ad salutem 6.
sunt necessaria, ita, vt quicquid in ea nec legitur, neq; inde probari potest, non sit a quoquam exigendũ, vt tanq; articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & noui Testamenti intelligimus, de quorum authoritate, in Ecclesia nunq; dubitatum est.

De nominibus, & numero librorum sacræ canonicæ Scripturæ veteris Testamenti.

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteron.
Iosuæ.
Iudicum.
Ruth.
Prior liber Samuelis.
Secundus lib. Samuelis.
Prior liber Regum.
Secundus liber Regum.
Prior liber Paralipom.
Secundus liber Paralipomen.
Primus liber Esdræ.
Secundus liber Esdræ.
Liber Hester.
Liber Iob.
Psalmi.
Prouerbia.
Ecclesiastes, vel concionator.
Cantica Salomonis.
4. Prophetæ maiores.
12. Prophetæ minores.

Alios autem libros (vt ait Hieronimus) legit quidem Ecclesia, ad exempla vitæ, & formandos mores : illos tamen ad dogmata confirmanda non adhibet, vt sunt.

Tertius liber Esdræ.
Quartus liber Esdræ.
Liber Tobiæ.
Liber Iudith.
Reliquum libri Hester.
Liber sapientiæ.
Liber Iesu filij Sirach.
Baruch Propheta.
Canticum trium puerorum.
Historia Susannæ.
De Bel & Dracone.
Oratio Manasses.
Prior lib. Machabeorũ.
Secundus liber Machabeorum.

Noui Testamenti omnes libros, (vt vulgo recepti sunt) recipimus, & habemus pro Canonicis.

De veteri Testamento.

7 *TEstamentum vetus, nouo contrarium non est, quandoquidem tam in veteri, q̃ in nouo, per Christum, qui vnicus est mediator Dei, & hominum, Deus & homo, æterna vita, humano generi est proposita. Quare male sentiunt, qui veteres tãtum in promissiones temporarias speransse confingunt. Quanq̃ lex a Deo data per Mosen (quoad ceremonias & ritus) Christianos non astringat, neq̃ ciuilia eius præcepta in aliqua republica neces-*

Hieronymus W.R.

mores, W.R.
adhibet: W.R
In W.R. Librorum nomina sic leg.
Tertius et Quartus Esdræ.
Sapientiæ.
Jesus filius Syrach.
Tobias. Judith.
Libri Machabæorum. 2.

Libros omnes W.R.

Abest in ante novo W.R

debeant: W.R
mandatorum, quo in vocantur, W.R.
nullus quantūvis Christianus, W.R
Symbola fidei. W.R.
niconum W.R

peccatum originale. W.R.

propagati, W.R.
justitia W.R.

deprivatio: W.R.
grecè W.R.

cernis omittitur W.R.

necessariò recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocãtur) (nullus quantumuis Christianus) est solutus.

De tribus Symbolis.

SYmbola tria, Nycœnum, Athanasij, & quod vulgo Apostolorũ appellatur, omnino recipienda sunt, & credenda, nam firmissimis Scripturarum testimonijs probari possunt. 8

De peccato originali.

PEccatum originis non est (vt fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & deprauatio naturæ, cuiuslibet hominis, ex Adamo naturaliter propagati: qua fit, vt ab originali iusticia quã longissime distet, ad malũ sua natura propendeat, & cãro semper aduersus spiritũ cõcupiscat, vnde in vnoquoq; nascentium, irã Dei, atq; damnationẽ meretur. Manet etiam in renatis hæc naturę deprauatio. Qua fit, vt affectus carnis Greci Φρόνημα σαρκός, *(quod alij sapiẽtiam, alij sensum, alij affectũ, alij studium carnis interpretãtur,) legi Dei nõ subijciatur. Et quanq; renatis & credẽtibus, nulla propter Christum est condemnatio, peccati tamen in sese ra-* 9

debeant: W.R
mandatorum, quo in vocantur, W.R.
nullus quantūvis Christianus, W.R
Symbola fidei. W.R.
Nicænum W.R

Seculum originale. W.R.

propagati, W.R.
Justitia W.R.

Reprobatis: W.R.
Græcè W.R.

carnis omittatur W.R.

neceſſariò recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocãtur) (nullus quantumuis Chriſtianus) eſt ſolutus.

De tribus Symbolis.

SYmbola tria, Nycænum, Athanaſij, & quod 8
vulgo Apoſtolorũ appellatur, omnino recipienda ſunt, & credenda, nam firmiſſimis Scripturarum teſtimonijs probari poſſunt.

De peccato originali.

PEccatum originis non eſt (vt fabulantur Pe- 9
lagiani) in imitatione Adami ſitum, ſed eſt vitium, & deprauatio naturæ, cuiuſlibet hominis, ex Adamo naturaliter propagati: qua fit, vt ab originali iuſticia quã longiſſime diſtet, ad malũ ſua natura propendeat, & caro ſemper aduerſus ſpiritũ cõcupiſcat, vnde in vnoquoq; naſcentium, irã Dei, atq; damnationẽ meretur. Manet etiam in renatis hæc naturę deprauatio. Qua fit, vt affectus carnis Greci Φρόνημα σαρκός, *(quod alij ſapiẽtiam, alij ſenſum, alij affectũ, alij ſtudium carnis interpretãtur,) legi Dei nõ ſubijciatur. Et quanq; renatis & credẽtibus, nulla propter Chriſtum eſt condemnatio, peccati tamen in ſeſe ra-*

tionem habere concupiſcẽtiam, fatetur apoſtolus

De libero arbitrio.

10. *EA eſt hominis poſt lapſũ Adæ conditio, vt ſeſe naturalibus ſuis viribus, & bonis operibus, ad fidẽ, & inuocationẽ Dei cõuertere, ac præparare non poſsit. Quare abſq; gratia Dei (quæ per Chriſtum eſt) nos prẽueniente, vt velimus, & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata ſunt, & accepta, nihil valemus.*

De hominis iuſtificatione.

11. *TAntum propter meritum Domini, ac Seruatoris noſtri Ieſu Chriſti, per fidem, non propter opera, & merita noſtra, iuſti coram Deo reputamur. Quare ſola fide nos iuſtificari, doctrina eſt ſaluberrima, ac conſolationis pleniſsima, vt in homilia de iuſtificatione hominis, fuſius explicatur.*

De bonis operibus.

12. *BOna opera, quæ ſunt fructus fidei, & iuſtificatos ſequuntur, quanquàm peccata noſtra expiare,*

concupiscentiam fatetur W.R.

Dei, qua p.C. est, nos W.R
cooperante dum W.R

gratia sint & a. W.R

Domini ac W.R

reputamur: W.R
roborrima de c. plenissima: W.R
Justificatione W.R.

tionem habere concupiſcẽtiam, fatetur apoſtolus

De libero arbitrio.

10. *EA eſt hominis poſt lapſũ Adæ conditio, vt ſeſe naturalibus ſuis viribus, & bonis operibus, ad fidẽ, & inuocationẽ Dei cõuertere, ac præparare non poſsit. Quare abſq; gratia Dei (quæ per Chriſtum eſt) nos prẽueniente, vt velimus, & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata ſunt, & accepta, nihil valemus.*

De hominis iuſtificatione.

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De bonis operibus.

12. *BOna opera, quæ ſunt fructus fidei, & iuſtificatos ſequuntur, quanquàm peccata noſtra expiare,*

concupiscentiam fateatur W.R.

Dei, qua p.C. est, nos W.R
cooperante dum W.R

gratia sint &a. W.R

Domini ac W.R

reputamur: W.R
salutiferrima de c.plenissima: W.R
Justificatione W.R.

pari

fuisse & W.R.
sunt & W.R.
fide necessario W.R.
æquè W.R.

7. Opera ante Iustificationem. W.R.
quæ fiunt W.R.

sunt: W.R.
mereantur: W.R.
Omnes q n s facta et W.R.
voluit et W.R.

16. Opera Supererogationis. W.R.

quæ W.R.
arrogantia & W.R.
homines non W.R.
Tradere quæ W.R.
facere quam deberent: W.R.

dicite: W.R.

piare, & diuini iudicij ſeueritatem ferre non poſſunt: Deo tamẽ grata ſunt, & accepta in Chriſto, atq; ex vera & viua fide, neceſſario profluunt, vt planè ex illis, eq̃uè fides viua cognoſci poßit, atq; arbor ex fructu iudicari.

De operibus ante iuſtificationem.

OPera quæ fiunt, ante gratiam Chriſti, & ſpiritus eius afflatum, cum ex fide Jeſu Chriſti non prodeant, minimè Deo grata ſunt, neq; gratiam (vt multi vocant) de congruò merentur. Immo cum non ſint facta, vt Deus illa fieri voluit, & præcepit, peccati rationem habere non dubitamus. 13.

De operibus ſupererogationis.

OPera quæ ſupererogationis appellant, non poſſunt ſine arrogantia, & impietate prædicari. Nam illis declarant homines, non tantum ſe Deo reddere, quæ tenentur, ſed plus in eius gratiam facere, quàm deberent, cum apertè Chriſtus dicat: Cum feceritis omnia quęcunq; præcepta ſunt vobis, dicite, ſerui inutiles ſumus. 14

fuerit & W.R.
sunt & W.R.
fide necessario W.R.
æquè W.R.

7. Opera ante Iustificationem. W.R.
quæ fiunt & W.R.

sunt: W.R
meritur: W.R.
Immo & ipsa facta ut W.R
ubique & W.R

10. Opera Supererogationis. W.R.

quæ W.R.
arrogantiæ & W.R.
homines non W.R.
reddere quæ W.R.
facere quam debeant: W.R.

dicit: W.R.

piare, & diuini iudicij ſeueritatem ferre non poſſunt: Deo tamẽ grata ſunt, & accepta in Chriſto, atq; ex vera & viua fide, neceſſario profluunt, vt planè ex illis, eque fides viua cognoſci poſsit, atq; arbor ex fructu iudicari.

De operibus ante iuſtificationem.

OPera quæ fiunt, ante gratiam Chriſti, & ſpiritus eius afflatum, cum ex fide Jeſu Chriſti non prodeant, minimè Deo grata ſunt, neq; gratiam (vt multi vocant) de congruò merentur. Immo cum non ſint facta, vt Deus illa fieri voluit, & præcepit, peccati rationem habere non dubitamus. 13.

De operibus ſupererogationis.

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De Christo, qui solus est sine peccato

15 *CHristus, in nostrę naturę veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit vt agnus, absq; macula, qui mundi peccata per immolationem sui semel factam, tolleret, et peccatum (vt inquit Iohannes) in eo non erat: sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.*

De peccato post Baptismum.

16 *NOn omne peccatum mortale post Baptismũ voluntariè perpetratum, est peccatũ in Spiritum sanctum, & irremißibile. Proinde lapsis a Baptismo in peccata, locus pœnitentiæ non est negãdus, post acceptum spiritum sanctum possumus a gratia data recedere, atq; peccare: denuoq; per gratiam Dei resurgere, ac resipiscere: ideoq; illi dãnandi sunt, qui se quàmdiu hic viuant, amplius non posse peccare affirmant, aut verè resipiscentibus, veniæ locum denegant.*

De

2. Nemo praeter Christum sine peccato

Christus in W R. veritate per W.R.

erit

Venit, [illegible] ut Agnus absque macula esset, qu
W R.

tolleret: —— [omnes) W.R
erat. Sed n. reliqui, etiam baptizati, & W R

omnes: Et sed quia W.R

. De Lapsis post Baptismum. W.R.

perpatratum W.R. In marg. perpetratum.

sanctum & W.R.

regandus. post a S sanctum, se W.R.
redere, atque peccare, & W.R.
resurgere ac resipiscere. I lacuna

24. resipiscentibus poenitentiae locum
deneganr.

2. In. Val. charact. W R
eternum W:R.

occulto, W R.
elegit. W R
atque ut W R
efficta, per Christum ad W. R
adducere: Vnde W. R.
ejus oportuno W. R.
ejus vocantur: a W. R.
parent: i W. R.
gratis: a filios: unigeniti Jesu Christi W.
conformes: W.R.
ambulant: & W. R.

Praedestinationis & W. R.

sanctis & — est vere W. R.
pijs et his — Christi W R.
carnis & membra ejus W R.
terram mortificantem, W R.
3 — sta & sapientem, tum. W. R.

De prædestinatione, & electione.

PRædestinatio ad vitam, est ęternũ Dei propo- 17
situm, quo ante iacta mundi fundamenta, suo consilio, nobis quidem occultò constanter decreuit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atq; (vt vasa in honorem effecta) per Christum, ad ęternam salutem adducere. Vnde qui tam prędaro Dei beneficio sunt donati, illi spiritu eius, oportuno tempore operante, secundum propositum eius, vocãtur, vocationi per gratiam parent, iustificantur gratis, adoptantur in filios Dei vnigeniti eius Iesu Christi imagini efficiuntur conformes, in bonis operibus sanctè ambulant, & demũ ex Dei misericordia pertingunt ad sempiternã fœlicitatem.

Quemadmodum prædestinationis, & electionis nostrę in Christo pia consideratio, dulcis, suauis, & ineffabilis consolationis plena est, verè pijs, & hijs qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animumq; ad cœlestia, & superna rapientem. Tum quia fidem nostram de æterna salute consequenda per Christũ plurimum stabilit, atq; cõfirmat, tum quia amo-

rem noſtrum in Deum vehementer accendit. Ita hominibus curioſis, carnalibus, & Spiritu Chriſti deſtitutis, ob oculos perpetuò verſari, prędeſtinationis Dei ſententiam, pernitioſiſſimum eſt præcipitium, vnde illos diabolus protrudit, vel in deſperationem, vel in ęq; pernitioſam impuriſſimę vitæ ſecuritatem, deinde promiſſiones diuinas ſic amplecti oportet, vt nobis in ſacris literis generaliter propoſitæ ſunt, & Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in verbo Dei habemus, deſertè reuelatam.

De ſperanda æterna ſalute tantum in nomine Chriſti.

18 *SVnt & illi Anathematizandi, qui dicere audent vnumquemq; in lege, aut ſecta quam profitetur eſſe ſeruandum, modo iuxta illam, & lumen naturæ accuratè vixerit, cum ſacræ literæ tantum Ieſu Chriſti nomen prędicent, in quo ſaluos fieri homines oporteat.*

De Eccleſia.

19. *ECcleſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prędicatur, vt ſacramenta, quoad ea quę neceſſario exigantur, iuxta Chri-*

ecendit : ita W.R.

versari Praedestinationis W.R.

securitatem, W.R.
Deinde W.R

sunt : Et W.R.

habemus diserte r. W.R
. Tantum in nomine Christi Speranda
est aterna fides. W.R.

anathematizandi qui W.R
audent, unumquenque W.R
profiteatur, esse servandum : ni illam v
vixerit : W.R.

[x] Ecclesia W.R. In mary. [x] sic orig.
[2] praedicatur, Et sacramenta W.R.
[3] quo ad — exigantur W.R.

...Ceremoniarum W.R

. autoritate W.R.

Habet Eccles̃ia Ritus statuendi jus, & in publicis
bonis̃ jus autoritatem, quamvis W.R.

vero Dei scripto adversetur, ~~W.R~~ nec unum W.R

. testis ~ W.R.

. illos nihil W.R.

15. autoritate W.R.

6. Concilia sine jussu & W.R.

9. Spiritu & verbi W.R.
0 erraverit, e in hijs W.R.
1. ideo quo W.R.

3. autoritatem, W.R.

Christi institutum rectè administrantur. Sicut errauit Ecclesia Hierosolimitana, Alexandrina, & Antiochena: ita et errauit ecclesia Romana, non solum quoàd agenda, et ceremoniarum ritus, verum in hys etiam quæ credenda sunt.

De Ecclesiæ authoritate.

ECclesiæ non licet quicq̃ instituere, quod verbo 20.
Dei aduersetur, neq; vnum Scripturę locum sic exponere potest, vt alteri contradicat. Quare licet Ecclesia sit diuinorum librorum testis, & conseruatrix, attamen vt aduersus eos nihil decernere, ita pręter illos, nihil credendum de necessitate salutis debet obtrudere.

De authoritate Conciliorum generalium.

GEneralia concilia, sine iussu, & voluntate 21
principum congregari non possunt, & vbi conuenerint, quia ex hominibus constant, qui nõ omnes spiritu, & verbo Dei reguntur, et errare possunt, & interdum errarunt etiam in his quę ad normam pietatis pertinent: ideoq; quę ab illis constituuntur, vt ad saluten necessaria, neq; robur habent, neq; authoritatem, nisi ostendi pos-

sint è sacris literis esse desumpta.

De purgatorio.

22 *Doctrina Romanensium de purgatorio, de indulgentijs, de veneratione, & adoratione, tũ imaginum, tum reliquiarum, nec non de inuocatione sanctorum, res est futilis, inanitèr conficta, & nullis Scripturarum testimonijs, innititur: immo verbo Dei contradicit.*

De vocatione ministrorum.

23 *NOn licet cuiq; sumere sibi munus publicè prędicãdi, aut administrãdi sacramẽta in ecclesia, nisi prius fuerit ad hęc obeunda legitimè vocatus, et missus. Atq; illos legitimè vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atq; mittendi in vineam Domini, publicè concessa est in ecclesia, coaptati fuerint, & asciti in hoc opus.*

De precibus publicis dicendis in lingua vulgari.

24 *LIngua populo non intellecta, publicas in ecclesia preces peragere, aut sacramenta administrare,*

urgatorio, de Indulgentijs W.R.
varationes et declarationes Trium W.R
magistrum tum Religiosorum, W.R

ylinquij inimicitiæ, inter W.R.

ino in Ecclesia ministeri mei vocatus. W.R.
dicandi

vocatus & missus. atque illos legitimè

ministros atque
Domini publicè
fuerint &

ly. dgendum est in Ecclesia lingua quæ
ut populo nota.
intelecta publicas

sint è sacris literis esse desumpta.

De purgatorio.

22 *Doctrina Romanensium de purgatorio, de indulgentijs, de veneratione, & adoratione, tũ imaginum, tum reliquiarum, nec non de inuocatione sanctorum, res est futilis, inanitèr conficta, & nullis Scripturarum testimonijs, innititur: immo verbo Dei contradicit.*

De vocatione ministrorum.

23 *NOn licet cuiq; sumere sibi munus publicè prę dicãdi, aut administrãdi sacramẽta in ecclesia, nisi prius fuerit ad hęc obeunda legitimè vocatus, et missus. Atq; illos legitimè vocatos & missos existimare debemus, qui per homines, quibus potestas vocandi ministros, atq; mittendi in vineam Domini, publicè concessa est in ecclesia, coaptati fuerint, & asciti in hoc opus.*

De precibus publicis dicendis in lingua vulgari.

24 *LIngua populo non intellecta, publicas in ecclesia preces peragere, aut sacramenta administrare,*

urgatorio, de Indulgentijs W.R.
venerationes & adorationes trium W.R
Imaginum tum Reliquiarum, W.R

ytimonijs in vitâ, cum W.R.

una in Ecclesia ministrol nisi vocatus. W.R.
predicandi

vocatus & missus. atque illos legitimè

ministros atque
Domini publicè
fuerint. &
19. Agendum est in Ecclesia lingua quæ
sit populo nota.
intellecta publicas

1. Dec &

ſtrare, verbo Dei, & primitiuæ eccleſiæ conſuetudini planè repugnat.

De Sacramentis

SAcramenta à Chriſto inſtituta, non tantum 25
ſunt notæ profeſſionis Chriſtianorum, ſed certa quædam potius teſtimonia, & efficatia ſigna gratiæ, atq; bonæ in nos voluntatis Dei, per quæ inuiſibiliter ipſe in nos operatur, noſtramq; fidē in ſe non ſolum excitat, verumetiam confirmat.

Duo a Chriſto domino noſtro in euangelio inſtituta ſunt ſacramenta, ſcilicet, Baptiſmus, & cœna Domini.

Quinq; illa vulgo nominata ſacramenta: ſcilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema vnctio, pro ſacramentis euangelicis habenda nō ſunt, vt quę, partim, a praua Apoſtolorum imitatione profluxerunt, partim vitę ſtatus ſunt in ſcripturis quidem probati: ſed ſacramentorum eandem cum baptiſmo, & cœna Domini rationem non habentes, vt quę ſignum aliquod viſibile, ſeu cęremoniam à Deo inſtitutum, non habeant.

Sacramenta non in hoc inſtituta ſunt a Chriſto vt ſpectarentur, aut circumferrentur, ſed vt ritè illis vteremur, et in hijs duntaxat

qui dignè percipiunt ſalutarem habent effectum: Qui verò indignè percipiunt, damnationem (vt inquit Paulus) ſibi ipſis acquirunt.

De vi inſtitutionum diuinarum, quod eam non tollat malitia Miniſtrorum.

26. *QVamuis in eccleſia viſibili, bonis mali ſemper ſunt admixti, atq; interdum miniſterio verbi, & ſacramentorum adminiſtrationi preſint, tamen cum non ſuo, ſed Chriſti nomine agant, eiuſquè mandato, et authoritate miniſtrent, illorum miniſterio vti licet, cum in verbo Dei audiendo, tum in ſacramentis percipiendis. Nequè per illorum malitiam, effectus inſtitutorum Chriſti tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & ritè ſibi oblata percipiunt, quę propter inſtitutionem Chriſti, & promiſſionem efficatia ſunt, licet per malos adminiſtrentur.*

Ad eccleſiæ tamen diſciplinam pertinet, vt in malos miniſtros inquiratur, accuſenturq; ab his, qui eorum flagitia nouerint, atq; tandem iuſto conuicti iudicio deponantur.

De

De Baptiſmo.

BAptiſmus non eſt tãtum profeſſionis ſignum, 27
ac diſcriminis nota, qua Chriſtiani a non Chriſtianis diſcernantur, ſed etiam eſt ſignum regenerationis, per quod, tanq̃ per inſtrumentum, rectè Baptiſmum ſuſcipientes, eccleſię inſeruntur, promiſſiones de remiſſione peccatorũ, atq; adoptione noſtra in filios Dei per Spiritum ſanctũ viſibiliter obſignantur, fides confirmatur, & vi diuinæ inuocationis gratia augetur.

Baptiſmus parũulorum omnino in eccleſia retinendus eſt, vt qui cum Chriſti inſtitutione optimè congruat.

De Cœna Domini.

CŒna Domini non eſt tantum ſignum mutuæ 28
beneuolentię Chriſtianorum inter ſeſe, verum potius eſt Sacramentum noſtrę per mortem Chriſti redemptionis.

Atq; adeo, ritè, dignè, & cum fide ſumentibus, panis quem frangimus eſt communicatio corporis Chriſti: ſimiliter poculum benedictionis, eſt communicatio ſanguinis Chriſti.

Panis, & Vini tranſubſtantiatio in Euchariſtia, ex ſacris literis probari non poteſt. Sed a-

pertis Scripturę verbis aduersatur, Sacramenti naturam euertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tãtum cœlesti, & spirituali ratione. Medium autem quo corpus Christi accipitur, & manducatur in Cœna, fides est.

Sacramentum Eucharistiæ, ex institutione Christi non seruabatur, circumferebatur, eleuebatur, nec adorabatur.

De manducatione corporis Christi, & impios illud non manducare.

29 *IMpij, et fide viua destituti, licet carnaliter, & visibiliter (vt Augustinus loquitur) corporis, & sanguinis Christi sacramentum, dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantę rei sacramentum, seu symbolum, ad iudiciũ sibi manducant, & bibunt.*

De vtraque specie.

30 *CAlix Domini laicis non est denegandus, vtraquè enim pars Dominici sacramenti, ex Christi institutione, & prȩcepto, omnibus Christianis,*

ex

ex æquo administrari debet.

De vnica Christi oblatione in cruce perfecta.

OBlatio Christi semel facta, perfecta est redemptio, propitiatio, & satisfactio pro omnibus peccatis totius mundi, tàm originalibus, quàm actualibus. Nequè præter illam vnicam, est vlla alia pro peccatis expiatio, vnde missarum sacrificia, quibus, vulgò dicebatur, sacerdotem offerre Christum, in remissionem pœnæ, aut culpæ, pro viuis & defunctis, blasphema figmenta sunt, & pernicioſæ impoſturæ. 31

De coniugio sacerdotum.

EPiscopis, Presbiteris, & Diaconis nullo mandato diuino præceptum est, vt aut cœlibatum voueant, aut a matrimonio abstineant. Licet igitur etiam illis, vt cæteris omnibus Christianis, vbi hoc ad pietatem magis facere iudicauerint, pro suo arbitratu matrimonium contrahere. 32

De excommunicatis vitandis.

QVi per publicam ecclesiæ denunciationem ritè ab vnitate ecclesiæ præcisus est, et excõmu- 33

nicatus, is ab vniuersa fidelium multitudine (donec per pœnitentiam publicè reconciliatus fuerit arbitrio Iudicis cõpetentis) habendus est tanquã Ethnicus & publicanus.

De traditionibus Ecclesiasticis

34 *TRaditiones atquè ceremonias easdẽ, non omnino necessarium est esse vbiquè, aut prorsus consimiles. Nam et variæ semper fuerunt, & mutari possunt, pro Regionum, temporum, et morum diuersitate, modò nihil contra verbum Dei instituatur.*

Traditiones, & ceremonias ecclesiasticas quæ cum uerbo Dei non pugnant, & sunt authoritate publica institutæ, atquè probatæ, quisquis priuato consilio volens, & data opera, publicè violauerit, is, vt qui peccat in publicum ordinem Ecclesiæ, quiquè lædit authoritatem magistratus, & qui infirmorum fratrum conscientias vulnerat, publicè vt cæteri timeant, arguendus est.

Quælibet ecclesia particularis, siuè Nationalis, authoritatem habet instituendi, mutandi, aut abrogandi Ceremonias, aut ritus ecclesiasticos, humana tantum authoritate institutos, modo omnia ad ædificationem fiant.

De

De Homiliis.

TOmus ſecundus Homiliarum, quarum ſingulos titulos huic articulo ſubiunximus, cõtinet piam & ſalutarem doctrinã, & hijs temporibus neceſſariã, non minus quàm prior tomus Homiliarum, quę editæ ſunt, tempore Edwardi ſexti: Itaq; eas in eccleſijs per miniſtros diligenter, & clarè, vt a populo inteligi poſſint, recitandas eſſe iudicauimus. 35

De nominibus Homiliarum.

Of the right vſe of the church
Agaynſt perill of Idolatrie.
Of repairing & keping cleane of Churches.
Of good workes.
Firſt of faſtyng.
Agaynſt gluttony and drunkennes.
Agaynſt exceſſe of apparell.
Of prayer.
Of the place & time of praier.
That cõmon prayers and Sacramentes ought to be miniſtred in a knowne tonge.
Of the reuerent eſtimation of Gods word.
Of almes doyng.

Of the Natiuitie of Chriſt.
Of the paſſiõ of Chriſt.
Of the reſurrection of Chriſt.
Of the worthy receiuing of the Sacrament of the body and bloude of Chriſt.
Of the giftes of the holy ghoſt.
For the Rogation dayes.
Of the ſtate of Matrimonie.
Of Repentaunce.
Agaynſt idlenes.
Agaynſt rebellion.

De Episcoporum & Ministrorum consecratione.

36 *LIbellus de consecratione Archiepiscoporum, & Episcoporũ, & de ordinatione presbyterorum, et Diaconorũ, editus nuper temporibus Edwardi vj. et authoritate Parliamenti illis ipsis temporibus cõfirmatus, omnia ad eiusmodi consecrationẽ, et ordinationẽ necessaria continet, et nihil habet, quod ex se sit, aut superstitiosum, aut impiũ: itaq; quicunq; iuxta ritus illius libri cõsecrati, aut ordinati sunt, ab anno secundo prædicti regis Edwardi, vsq; ad hoc tempus, aut imposterum iuxta eosdem ritus consecrabuntur, aut ordinabuntur, ritè, atq; ordine, atq; legitimè statuimus esse, et fore consecratos, et ordinatos.*

De ciuilibus magistratibus.

37 *REgia maiestas in hoc angliæ regno, ac cæteris eius dominijs, summam habet potestatẽ, ad quam, omniũ statuum huius regni, siuè illi ecclesiastici sint, siuè ciuiles, in omnibus causis, suprema gubernatio pertinet, et nulli externæ iurisdictioni est subiecta, nec esse debet.*

Cum Regiæ Maiestati summam gubernationem tribuimus, quibus titulis intelligimus, animos

mos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam iniunctiones ab Elizabetha Regina nostra, nuper editæ, apertissimè testantur. Sed eam tantum prærogatiuam, quam in sacris scripturis a Deo ipso, omnibus pijs Principibus, videmus semper fuisse attributam, hoc est, vt omnes status, atq; ordines fidei suæ a Deo cõmissos, siuè illi ecclesiastici sint, siue ciuiles, in officio contineant, & contumaces ac delinquentes, gladio ciuili coerceant.

Romanus pontifex nullam habet iurisdictionem in hoc regno Angliæ.

Leges Regni possunt Christianos propter capitalia, et grauia crimina, morte punire.

Christianis licet, ex mandato magistratus, arma portare, & iusta bella administrare.

De illicita bonorum communicatione.

FAcultates & bona Christianorum non sunt communia, quoad ius & possessionem (vt quidam Anabaptistæ falso iactant) debet tamen quisq; de his quæ possidet, pro facultatum ratione, pauperibus elemosynas benignè distribuere. 38

De iureiurando.

39 *QVemadmodum iuramentum vanum, & temerarium à Domino nostro Iesu Christo, & Apostolo eius Jacobo, Christianis hominibus interdictum esse, fatemur: ita Christianorum religionem minimè prohibere censemus, quin iubente magistratu in causa fidei, & charitatis iurare liceat, modò id fiat iuxta Prophetæ doctrinam, in iustitia, in iudicio & veritate.*

Confirmatio Articulorum.

40 *HIc liber antedictorum Articulorum iam denuo approbatus est, per assensum, & consensum Serenissimæ Reginæ Elizabethæ Dominæ nostræ, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginę defensoris fidei & c. retinẽdus, & per totũ Regnũ Angliæ exequẽdus. Qui Articuli, & lecti sunt, & denuò confirmati, subscriptione D. archiepiscopi, & Episcoporum superioris domus, et totius Cleri inferioris domus in Conuocatione Anno Domini. 1571.*

ARTICVLI,

DE QVIBVS CONVENIT inter Archiepiſcopos, & Epiſcopos vtriúſque prouinciæ, & Clerum vniuerſum in Synodo, Londini. An. 1562. ſecundum computationem Eccleſiæ Anglicanæ, ad tollendam opinionum diſſentionem, & conſenſum in vera Religione firmandum.

Æditi authoritate ſereniſſimæ Reginæ.

LONDINI,
apud Iohannem Dayum Typographum.

Anno ... *ii.* 1575.

Trinitatem.

VNus est viuus, & verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentiæ, sapientiæ, ac bonitatis, creator, & conseruator omnium, tum visibilium, tum inuisibiliũ. Et in vnitate huius diuinæ naturæ, tres sunt personæ, eiusdem essentiæ, potentiæ ac æternitatis, pater, filius, & Spiritus sanctus. 1 3

De verbo, siue filio Dei, qui verus homo factus est.

FIlius, qui est verbum patris, ab æterno a patre genitus, verus & æternus Deus, ac patri consubstantialis, in vtero beatæ virginis, ex illius substantia naturam humanam assumpsit: ita vt duæ naturæ, diuina & humana, integrè átque perfectè in vnitate personæ fuerint inseperabiliter coniunctæ, ex quibus est vnus Christus, verus Deus & verus homo, qui verè passus est, cruci- 2 5

fixus, mortuus, & sepultus, vt patrem nobis reconciliaret, esſetq; hostia, non tantùm pro culpa originis, verumetiam pro omnibus actualibus hominum peccatis.

De descensu Christi ad Inferos.

3 *QVemadmodum Christus pro nobis mortuus est, & sepultus, ita est etiam credendus ad Inferos descendisse.*

De resurrectione Christi.

4 *CHristus verè a mortuis resurrexit, suumq; corpus cum carne, ossibus, omnibusq; ad integritatem humanæ naturæ pertinentibus, recepit: cum quibus in cœlum ascendit, ibique residet, quoad, extremo die ad iudicandos homines reuersurus sit.*

De Spiritu sancto.

5 *SPiritus sanctus a patre, & filio procedens, eiusdem est cum patre, & filio essentiæ, maiestatis, & gloriæ, verus, ac æternus Deus.*

De

De diuinis Scripturis, quòd sufficiant ad salutem.

SCriptura sacra continet omnia, quæ ad salutem sunt necessaria, ita, vt quicquid in ea nec legitur, neq; inde probari potest, non sit a quonam exigendum, vt tanq̃ articulus fidei credatur, aut ad salutis necessitatem requiri putetur. 6

Sacræ Scripturæ nomine, eos Canonicos libros veteris, & noui Testamenti intelligimus, de quorũ authoritate, in Ecclesia nunquam dubitatum est.

De nominibus, & numero librorum sacræ Canonicæ Scripturæ veteris Testamenti.

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteron.
Iosuæ.
Iudicum.
Ruth.
Prior liber Samuelis.
Secundus liber Samuelis.
Prior liber Regum.
Secundus liber Regum.
Prior liber Paralipom.
Secundus liber Paralipomen.
Primus liber Esdræ.
Secundus liber Esdræ.
Liber Hestcr.
Liber Iob.
Psalmi.
Prouerbia.
Ecclesiastes, vel concionator.
Cantica Salomonis.
4. Prophetæ Maiores.
12. Prophetæ Minores.

Alios autem libros (vt ait Hieronimus) legit quidem Ecclesia, ad exempla vitæ, & formandos mores: illos tamen ad dogmata confirmanda non adhibet, vt sunt.

Tertius liber Esdræ.
Quartus liber Esdræ.
Liber Tobiæ.
Liber Iudith.
Reliquum libri Hester.
Liber Sapientiæ.
Liber Iesu filij Sirach.
Baruch Propheta.
Canticum trium puerorum.
Historia Susannæ.
De Bel & Dracone.
Oratio Manasses,
Prior lib. Machabeorum.
Secundus liber Machabeorum.

Noui Testamenti omnes libros, (vt vulgo recepti sunt) recipimus, & habemus pro Canonicis.

De veteri Testamento.

7 *TEstamentum vetus, nouo contrarium non est, quandoquidem tam in veteri, quam in nouo, per Christum, qui vnicus est mediator Dei, & hominum, Deus & homo, æterna vita, humano generi est proposita. Quare malè sentiunt, qui veteres tantum in promissiones temporarias sperasse cõfingunt. Quanq; lex a Deo data per Mosen (quoad ceremonias & ritus) Christianos non astringat, neq; ciuilia eius præcepta in aliqua republica neces-*

necessario recipi debeant, nihilominus tamen ab obedientia mãdatorum (quæ moralia vocantur) nullus (quantumuis Christianus) est solutus.

De tribus Symbolis.

Symbola tria, Nycœnum, Athanasii, & quod vulgo Apostolorum appellatur, omnino recipienda sunt, & credenda, nam firmissimis Scripturarum testimonijs probari possunt. 8

De peccato originali.

Peccatum originis non est (vt fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, & deprauatio naturæ, cuiuslibet hominis ex Adamo naturaliter propagati: qua fit, vt ab originali iustitia quàm longissimè distet, ad malum sua natura propendeat, & caro semper aduersus Spiritum concupiscat, vnde in vnoquóque nascentium, iram Dei, atque damnationem meretur. Manet etiã in renatis hæc naturæ deprauatio. Qua fit vt affectus carnis Græcè Φρόνημα σαρκός *(quod alij sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur,) legi Dei non subiiciatur. Et quanq̃ renatis & credentibus, nulla propter Christum est condemnatio, peccati tamen* 9

in ſeſe rationem habere concupiſcentiam, fatetur Apoſtolus.

De libero arbitrio.

10 *EA eſt hominis poſt lapſum Adæ conditio, vt ſeſe naturalibus ſuis viribus, & bonis operibus, ad fidem, & inuocationem Dei conuertere, ac præparare non poſsit. Quare abſq; gratia Dei (quæ per Chriſtum eſt) nos præueniente, vt velimus, & cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata ſunt, & accepta, nihil valemus.*

De hominis iuſtificatione.

11 *TAntùm propter meritum Domini, ac Seruatoris noſtri Ieſu Chriſti, per fidem, non propter opera, & merita noſtra, iuſti coram Deo reputamur. Quarè ſola fide nos iuſtificari, doctrina eſt ſaluberrima, ac conſolationis pleniſsima, vt in homilia de iuſtificatione hominis, fuſiùs explicatur.*

De bonis operibus.

12 *BOna opera, quæ ſunt fructus fidei, & iuſtificatos ſequuntur, quanquam peccata noſtra expiare,*

piare, & diuini iudicij ſeueritatem ferre non poſſunt: Deo tamen grata ſunt, & accepta in Chriſto, atq; ex vera & viua fide neceſſariò profluunt, vt planè ex illis, æque fides viua cognoſci poſsit, átque arbor ex fructu iudicari.

De operibus ante iuſtificationem.

OPera quæ fiunt, ante gratiam Chriſti, & ſpiritus eius afflatum, cum ex fide Jeſu Chriſti non prodeant, minimè Deo grata ſunt, neq; gratiam (vt multi vocant) de congruo merentur. Immo cum non ſunt facta, vt Deus illa fieri voluit & præcepit, peccati rationem habere non dubitamus. 13

De operibus ſupererogationis.

OPera quæ ſupererogationis appellant, non poſſunt ſine arrogantia, & impietate prædicari. Nam illis declarant homines, non tantùm ſe Deo reddere, quæ tenentur, ſed plus in eius gratiam facere, quàm deberent, cum apertè Chriſtus dicat: Cum feceritis omnia quæcunq; præcepta ſunt vobis, dicite, ſerui inutiles ſumus. 14

De Christo qui solus est sine peccato.

15 *CHristus, in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in Spiritu. Venit vt agnus, absque macula, qui mundi peccata per immolationem sui semel factam, tolleret, & peccatum (vt inquit Iohannes) in eo non erat: sed nos reliqui etiam baptizati, & in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quia peccatum non habemus, nos ipsos seducimus, & veritas in nobis non est.*

De peccato post Baptismum.

16 *NOn omne peccatum mortale post Baptismum voluntariè perpetratum, est peccatum in Spiritum sanctum, & irremissibile. Proindè lapsis a Baptismo in peccata, locus pœnitentiæ non est negandus, post acceptum Spiritum sanctum possumus a gratia data recedere, atque peccare denuò, per gratiam Dei resurgere, ac resipiscere: ideoq; illi damnandi sunt, qui se quamdiu hic viuant, amplius non posse peccare affirmant, aut verè resipiscentibus, veniæ locum denegant.*

De

De prædestinatione, & electione.

PRædestinatio ad vitam, est æternum Dei pro- 17
positum, quo ante iacta mundi fundamenta, suo consilio, nobis quidem occulto constanter decreuit, eos quos in Christo elegit ex hominum genere, a maledicto & exitio liberare, atque (vt vasa in honorem effecta) per Christum, ad æternam salutem adducere. Vndè qui tam præclaro Dei beneficio sunt donati, illi spiritu eius, opportuno tempore operante, secundum propositum eius, vocantur, vocationi per gratiam parent, iustificantur gratis, adoptãtur in filios Dei, vnigeniti eius Iesu Christi imagini efficiuntur cõformes, in bonis operibus sanctè ambulant, & demum ex Dei misericordia pertingunt ad sempiternam fœlicitatem.

Quemadmodum prædestinationis, & electionis nostræ in Christo pia consideratio, dulcis, suauis, & ineffabilis consolationis plena est, verè pijs, & hijs qui sentiunt in se vim spiritus Christi, facta carnis, & membra, quæ adhuc sunt super terram, mortificantem, animùmque ad cœlestia, & superna rapientem. Tum quia fidem nostram de æterna salute consequenda per Christum plurimùm stabilit, atq; confirmat, tum quia amo-

rem noſtrum in Deum vehementer accendit. Ita hominibus curioſis, carnalibus, et Spiritu Chriſti deſtitutis, ob oculos perpetuò verſari prædeſtinationis Dei ſententiam, pernitioſiſſimum eſt præcipitium, vnde illos diabolus protrudit, vel in deſperationem, vel in æq; pernitioſam impuriſsimæ vitæ ſecuritatem, deindè promiſsiones diuinas ſic amplecti oportet, vt nobis in ſacris literis generaliter propoſitæ ſunt, et Dei voluntas in noſtris actionibus ea ſequenda eſt, quam in verbo Dei habemus, diſertè reuelatam.

De ſperanda æterna ſalute tantùm in nomine Chriſti.

18 *SVnt & illi Anathematizandi, qui dicere audent vnumquemq; in lege, aut ſecta quam profitetur eſſe ſeruandum, modò iuxta illam, & lumen naturæ accuratè vixerit, cum ſacrę literę tantùm Ieſu Chriſti nomen prædicent, in quo ſaluos fieri homines oporteat.*

De Eccleſia.

19 *ECcleſia Chriſti viſibilis eſt cœtus fidelium, in quo verbum Dei purum prędicatur, & Sacramenta, quoad ea quę neceſſariò exigantur, iuxta*

Chriſti

Christi institutum rectè administrantur. Sicut errauit Ecclesia Hierosolimitana, Alexandrina, & Antiochena: ita & errauit Ecclesia Romana, non solùm quoad agenda, & ceremoniarum ritus, verum in bijs etiam quæ credenda sunt.

De Ecclesiæ authoritate.

ECclesiæ non licet quicq̃ instituere, quod verbo Dei aduersetur, neque vnum Scripturę locum sic exponere potest, vt alteri contradicat. Quare licèt Ecclesia sit diuinorum librorum testis, & conseruatrix, attamen vt aduersus eos nihil decernere, ita pręter illos, nihil credendum de necessitate salutis debet obtrudere. 20

De authoritate Conciliorum generalium.

GEneralia Concilia, sine iussu, & voluntate principum congregari non possunt, & vbi conuenerint, quia ex hominibus constant, qui non omnes spiritu, & verbo Dei reguntur, et errare possunt, & interdum errarunt etiam in his quæ ad normam pietatis pertinent: ideóque quæ ab illis constituuntur, vt ad salutem necessaria, neque robur habent, neque authoritatem, nisi ostendi pos- 21

ſint è ſacris literis eſſe deſumpta.

De Purgatorio.

22 *DOctrina Romanenſium de Purgatorio, de indulgẽtiis, de veneratione, & adoratione, tum imaginum, tum reliquiarum, nec non de inuocatione ſanctorum, res eſt futilis, inanitèr conficta, & nullis Scripturarum teſtimoniis innititur: immò verbo Dei contradicit.*

De vocatione Miniſtrorum.

23 *NOn licet cuiq; ſumere ſibi munus publicè prædicandi, aut adminiſtrãdi Sacramenta in Eccleſia, niſi priùs fuerit ad hæc obeunda legitimè vocatus, & miſſus. Atque illos legitimè vocatos & miſſos exeſtimare debemus, qui per homines, quibus poteſtas vocandi miniſtros, atque mittendi in vineam Domini, publicè conceſſa eſt in Eccleſia, coaptati fuerint, et aſciti in hoc opus.*

De precibus publicis dicendis in lingua vulgari.

24 *LIngua populo non intellecta, publicas in Eccleſia preces peragere, aut Sacramenta adminiſtrare*

ſtrare, verbo Dei, et primitiuæ Eccleſiæ conſuetudini planè repugnat.

De Sacramentis.

SAcramenta à Chriſto inſtituta, non tantùm ſunt notæ profeſſionis Chriſtianorum, ſed certa quædã potiùs teſtimonia, & efficacia ſigna gratiæ, atque bonæ in nos voluntatis Dei, per quæ inuiſibiliter ipſe in nos operatur, noſtrámque fidem in ſe non ſolùm excitat, verumetiam confirmat. 25

Duo a Chriſto Domino noſtro in Euangelio inſtituta ſunt Sacramenta, ſcilicet, Baptiſmus, & Cœna Domini.

Quinq; illa vulgò nominata Sacramenta: ſcilicet, confirmatio, pœnitentia, ordo, matrimonium, & extrema vnctio, pro Sacramentis Euangelicis habenda non ſunt, vt quæ, partim a praua Apoſtolorum imitatione profluxerunt, partim vitæ ſtatus ſunt in Scripturis quidem probati: ſed Sacramentorum eandem cum Baptiſmo, & Cœna Domini rationem non habentes, vt quæ ſignum aliquod viſibile, ſeu cæremoniam à Deo inſtitutum, non habeant. penaunce

Sacramenta non in hoc inſtituta ſunt à Chriſto vt ſpectarentur, aut circumferrentur, ſed vt ritè illis vterentur, & in hijs duntaxat qui dignè

percipiunt ſalutarem habent effectum: Qui verò indignè percipiunt, damnationem (vt inquit Paulus) ſibi ipſis acquirunt.

De vi inſtitutionum diuinarum quòd eam non tollat malitia Miniſtrorum.

26 *QVamuis in Eccleſia viſibili, bonis mali ſemper ſunt admixti, atque interdum miniſterio verbi, & Sacramentorum adminiſtrationi præſint, tamen cum non ſuo, ſed Chriſti nomine agant, eiuſque mandato, & authoritate miniſtrent, illorum miniſterio vti licet, cùm in verbo Dei audiendo, tùm in Sacramentis percipiendis. Neque per illorum malitiam, effectus inſtitutorum Chriſti tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide, & ritè ſibi oblata percipiunt, quæ propter inſtitutionem Chriſti, & promiſſionem efficacia ſunt, licèt per malos adminiſtrentur.*

Ad Eccleſiæ tamen diſciplinam pertinet, vt in malos miniſtros inquiratur, accuſenturq; ab his, qui eorum flagitia nouerint, atque tandem iuſto conuicti iudicio deponantur.

De

De Baptiſmo.

BAptiſmus non eſt tantùm profeſſionis ſignum, 27
ac diſcriminis nota, qua Chriſtiania non Chriſtianis diſcernantur, ſed etiam eſt ſignum regenerationis, per quod, tanq̃ per inſtrumentum, recte Baptiſmum ſuſcipientes, Eccleſiæ inſeruntur, promiſsiones de remiſsione peccatorum, atq; adoptione noſtra in filios Dei per Spiritum ſanctum viſibiliter obſignantur, fides confirmatur, & vi diuinæ inuocationis gratia augetur.

Baptiſmus paruulorum omnino in Eccleſia retinendus eſt, vt qui cum Chriſti inſtitutione optimè congruat.

De Cœna Domini.

COena Domini non eſt tantùm ſignum mutuæ 28
beneuolentiæ Chriſtianorum inter ſeſe, verùm potiùs eſt Sacramentum noſtræ per mortem Chriſti redemptionis.

Atq; adeo, ritè, dignè, & cum fide ſumentibus, panis quem frangimus eſt communicatio corporis Chriſti: ſimiliter poculum benedictionis, eſt communicatio ſanguinis Chriſti.

Panis, & Vini Tranſubſtantiatio in Euchariſtia, ex ſacris literis probari non poteſt. Sed a-

pertis Scripturæ verbis aduersatur, Sacramenti naturam euertit, & multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, & manducatur in Cœna, tantùm cœlesti, & spirituali ratione. Medium autem quo corpus Christi accipitur, et manducatur in Cœna, fides est.

Sacramentum Eucharistiæ, ex institutione Christi non seruabatur, circumferebatur, eleuebatur, nec adorabatur.

De manducatione corporis Christi, & impios illos non manducare.

29 *IMpij, & fide viua destituti, licèt carnaliter, & visibiliter (vt Augustinus loquitur) corporis, et sanguinis Christi Sacramẽtum, dentibus premant, nullo tamen modo Christi participes efficiũtur. Sed potiùs tantæ rei Sacramentum, seu Symbolum, ad iudicium sibi manducant, & bibunt.*

De vtraque specie.

30 *CAlix Domini laicis non est denegandus, vtraque enim pars Dominici Sacramenti, ex Christi institutione, & præcepto, omnibus Christianis*

ex

ex æquo administrari debet.

De vnica Christi oblatione in cruce perfecta.

OBlatio Christi semel facta, perfecta est re- 31
demptio, propitiatio, et satisfactio pro omni-
bus peccatis totius mundi, tàm originalibus, quàm
actualibus. Nequè præter illam vnicam, est vlla
alia pro peccatis expiatio, vndè Missarum sacrifi-
cia, quibus, vulgò dicebatur, sacerdotem offerre
Christum, in remissionem pœnæ, aut culpæ, pro
viuis et defunctis, blasphema figmenta sunt, et
perniciosæ impostura.

De coniugio Sacerdotum.

EPiscopis, Præsbiteris, et Diaconis nullo man- 32
dato diuino præceptum est, vt aut cœlibatum
voueant, aut a matrimonio abstineant. Licet igi-
tur etiam illis, vt cœteris omnibus Chrstianis, vbi
hoc ad pietatem magis facere iudicauerint, pro suo
arbitratu matrimonium contrahere.

De excommunicatis vitandis.

QVi per publicam Ecclesiæ denũciationem ritè 33
ab vnitate ecclesiæ preciſus est, et excõmu-

nicatus, is ab vniuerso fideliũ multitudine (donec per pœnitentiam publicè reconciliatus fuerit arbitrio Judicis competentis) habendus est tanquàm Ethnicus & publicanus. matth. 18. ver. 17.

De traditionibus Ecclesiasticis.

34 *TRaditiones átque ceremonias easdem, non omnino necessarium est esse vbique, aut prorsus consimiles. Nam vt variæ semper fuerunt, & mutari possunt, pro Regionum, temporum, & morum diuersitate, modò nihil contra verbum Dei instituatur.*

Traditiones, & ceremonias Ecclesiasticas quæ cum verbo Dei non pugnant, & sunt authoritate publicâ institutæ, átque probatæ, quisquis priuato consilio volens, & datâ operâ, publicè violauerit, is vt qui peccat in publicum ordinem Ecclesiæ, quique lædit authoritatem Magistratus, & qui infirmorum fratrum conscientias vulnerat, publicè vt cœteri timeant, arguendus est.

Quælibet Ecclesia particularis, siue Nationalis, authoritatem habet instituendi, mutandi aut abrogandi Ceremonias, aut ritus Ecclesiasticas, humanâ tantum authoritate institutos, modò omnia ad ædificationem fiant.

De

De Homiliis.

TOmus ſecundus Homiliarum, quarum ſingu- 35
los titulos huic articulo ſubiunximus, continet piam & ſalutarem doctrinam, & hijs temporibus neceſſariam, nõ minus quàm prior Tomus Homiliarum, quæ editæ ſunt, tempore Edwardi ſexti: Itáque eas in Eccleſiis per miniſtros diligenter, & clarè, vt a populo intelligi poſsint, recitandas eſſe iudicauimus.

De nominibus Homiliarum.

Of the right vſe of the Church
Agaynſt perill of Idolatrie.
Of repairing & keeping cleane of Churches.
Of good workes.
Firſt of faſtyng.
Agaynſt gluttony and drunkenneſſe.
Agaynſt exceſſe of apparell.
Of prayer.
Of the place & time of prayer.
That commõ prayers and Sacramentes ought to be miniſtred in a knowne toung.
Of the reuerent eſtimation of Gods word.
Of almes doyng.
Of the Natiuitie of Chriſt.
Of the paſsion of Chriſt.
Of the Reſurrection of Chriſt.
Of the worthy receiuyng of the Sacrament of the body and bloud of Chriſt.
Of the giftes of the holy Ghoſt.
For the Rogation dayes.
Of the ſtate of Matrimonie.
Of Repentaunce.
Agaynſt idlenes.
Agaynſt rebellion.

De Episcoporum & Ministrorum consecratione.

36 *LIbellus de consecratione Archiepiscoporum, et Episcoporum, et de ordinatione præsbyterorum, et Diaconorum, editus nuper temporibus Edwardi vi. et authoritate Parliamenti illis ipsis temporibus confirmatus, omnia ad eiusmodi consecrationem, et ordinationem necessaria continet, et nihil habet, quod ex se sit, aut superstitiosum, aut impium: itaq; quicunq; iuxta ritus illius libri cõsecrati, aut ordinati sunt, ab anno secũdo prædicti regis Edwardi, vsq; ad hoc tempus, aut imposterum iuxta eosdem ritus consecrabuntur, aut ordinabuntur, ritè, atq; ordine, atq; legittimè statuimus esse, et fore consecratos, et ordinatos.*

De ciuilibus Magistratibus.

37 *REgia Maiestas in hac Angliæ regno, ac cæteris eius dominijs, summam habet potestatem, ad quam, omniũ statuum huius regni, siuè illi Ecclesiastici sint, siuè ciuiles, in omnibus causis, suprema gubernatio pertinet, et nulli externæ iurisdictioni est subiecta, nec esse debet.*

Cum Regiæ Maiestati summam gubernationem tribuimus, quibus titulis intelligimus, animos

mos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei, aut Sacramentorum administrationem, quod etiam iniunctiones ab Elizabetha Reginæ nostra, nuper editæ, apertissimè testantur. Sed eam tantùm prærogatiuam, quam in sacris Scripturis a Deo ipso, omnibus pijs Principibus, videmus semper fuisse attributam, hoc est, vt omnes status, atque ordines fidei suæ a Deo cõmissos, siuè illi Ecclesiastici sint, siue ciuiles, in officio contineant, & contumaces ac delinquentes, gladio ciuili coerceant.

Romanus pontifex nullam habet iurisdictionem in hoc regno Angliæ.

Leges Regni possunt Christianos propter capitalia, & grauia crimina, morte punire.

Christianis licet, ex mandato magistratus, arma portare & iusta bella administrare.

De illicita bonorum communicatione.

FAcultates & bona Christianorum non sunt communia, quoad ius & possessionem (vt quidam Anabaptistæ falsò iactant) debet tamen quisq; de his quæ possidet, pro facultatum ratione, pauperibus eleemosinas benignè distribuere. 38

De iureiurando.

39 *QVemadmodum iuramentum vanum, & temerarium à Domino nostro Jesu Christo, & Apostolo eius Jacobo, Christianis hominibus interdictum esse fatemur: ita Christianorum Religionem minimè prohibere censemus, quin iubente magistratu in causa fidei, & charitatis iurare liceat, modò id fiat iuxta Prophetæ doctrinam, in iustitia, in iudicio & veritate.*

Confirmatio Articulorum.

40 *HIc liber antedictorum Articulorum iam denuò approbatus est, per assensum, & consensum Serenissimæ Reginæ Elizabethæ Dominæ nostræ, Dei gratia, Angliæ, Franciæ, & Hiberniæ Reginæ defensoris fidei &c. retinendus, & per totum Regnum Angliæ exequendus. Qui Articuli, & lecti sunt, & denuò confirmati, subscriptione D. Archiepiscopi, & Episcoporum superioris domus, & totius Cleri inferioris domus in Conuocatione Anno Domini. 1571.*

Aduertiſements

partely for due order in the publique ad-
miniſtration of Common
prayers, and vſing the holy
Sacramentes:

And partely for the apparel of all perſons
Eccleſiaſtical, by vertue of the Queenes Maieſties
letters, commaunding the ſame, the xv.
day of Ianuary, in the ſeauenth yeere of the
reigne of our Souereigne Lady ELIZA-
BETH, by the grace of God, of
England, Fraunce, and Ire-
land Queene, defender
of the faith, &c.

Imprinted at London at the
three Cranes in the Vine-
tree, by Thomas Dawſon
1584.

The Preface

THe Queenes maiestie of her godly zeale calling to remembrance how necessary it is to the aduauncement of Gods glorye, and the establishment of Christes pure religion, for al her louinge Subiectes, especially the state Ecclesiastical, to be knit together in one perfect vnitie of doctrine, & be conioined in one vniformity of Rites and maners in the ministration of Gods holy worde, in open prayer & ministration of sacraments, as also to be of one decent behauiour in their outward apparel, to be knowne partly by their distinct habits to be of that vocatiō (who should bee reuerenced the rather in their offices as ministers of the holy thinges, whereto they bee called) hath by her letters directed vnto the Archbishop of Canterbury and Metropolitane, required, enioyned & straightly charged, that with assistance and conference had with other bishops, namely, such as be in commission for causes ecclesiasticall, some orders might be taken, whereby all diuersities and varieties among them of the clergie and the people (as breeding nothing but contention, offence and breach of common charitie, & bee against the lawes, good vsage and ordinaunces of the Realme) might be reformed & repressed, and brought to one maner of vniformitie throughout the whole realme, that the people may thereby quietlye honor and serue almighty God in trueth,

concord, vnitie, peace and quietnes, as by her maiesties said letters more at large doth appeare. Whereupon by diligent conference and communication in the same, and at last by assent & consent of the persons beefore saide, these orders and rules ensuing, haue bene thought mete and conuenient to be vsed and followed: not yet prescribinge these rules as lawes equiualent with the eternall worde of GOD, as of necessitie to binde the consciences of her subiects in the nature of them considered in themselues: Or as they should adde any efficacie, or more holynesse to the vertue of publique prayer and to the Sacraments, but as temporall orders meere Ecclesiasticall, without any vaine superstition, and as rules in some part of discipline concerning decency, distinction, and order for the time.

Articles for doctrine and
preaching.

FIrste, that all they which shal bee admitted to preache, shall be diligentlye examined for theyr conformitie in vnitie of doctrine, established by publike authoritie: and admonished to vse sobrietie and discretion in teaching of the people, namely in matters of controuersie: and to consider the grauitie of theyr office, and to foresee with diligence the matters which they will speake, to vtter them to the edification of the audience.

Item, that they set out in their preachyng the reuerent estimation of the holye Sacramentes of Baptisme and the Lordes Supper, exciting the people to the oftē and the deuout receiuing of the holy Communion of the body and bloud of Christ, in such forme as is already prescribed in the booke of cōmon prayer: & as it is further declared in an homily concerning the vertue and efficacie of the said Sacramentes.

Item, that they moue the people to all obedience, aswell in obseruation of the orders appoynted in the booke of common seruice, as in the Queenes Maiesties Iniunctons, as also of all other ciuill duelies due for subiects to doe.

Item, that all licenses for preachyng, graunted out by the Archbyshop & Bishops within the Prouince of cantezbury, bearing date before the first day of

March 1564. be void and of none effect: and neuertheleſſe al ſuch as ſhalbe thought meete for the office, to bee admitted againe without difficultie or charg, paying no more but 4. pence for the writing, parchment and ware.

Item, if any Preacher or Parſon, Vicar or Curat ſo lycenſed, ſhall fortune to preach any matter tending to diſſention, or to the derogation of the religion and doctrince receiued, that the hearers denounce the ſame to the ordinaries, or the next byſhop of the ſame place: but no man openlye to contrary or to impungne the ſame ſpeache ſo diſorderly vttered: whereby maye grow offence and diſquiet of the people, but ſhalbe cõuinced and reproued by the Ordinarie after ſuch agreable order, as ſhalbe ſeene to him according to the grauitie of the offēce. And that it be preſented within one moneth after the wordes ſpoken.

Item, that they vſe not to exact or receiue vnreaſonable rewardes or ſtipends of the poore paſtors, comming to their Cures to preach, whereby they might be noted as folowers of filthy lucre, rather then vſe the office of preaching of charitie & good zeale, to the ſaluation of mens ſoules.

Item, if the Parſon be able, he ſhall preache in his owne perſon euerye three monethes, or elſe ſhall preach by another, ſo that his abſence bee approued by the Ordinarye of the Dioces in reſpecte of ſickines, ſeruice, or ſtudie at the Vniuerſities. Neuerthe-

nertheleſſe yet for want of able preachers and par-
ſons, to tollerate them without penaltie, ſo that
they preach in their owne perſons or by a learned
ſubſtitute, once in euery three monethes of the
yeere.

Articles for adminiſtration of prayer and Sacramentes.

FIrſt, that the Common prayer be ſaid or ſong decently and diſtinctlye, in ſuche place as the Ordinary ſhall thinke meete for the largenes and ſtreightnes of the Church and Quyer, ſo that the people may be moſt edified.

Item, that no Parſon or Curat, not admitted by the Byſhop of the Dioces to preach, do expound in his own Cure, or elſe where, anye ſcripture or matter of doctrine or by the waye of erhortation, but onely ſtudy to reade grauelye and aptly, without any gloſing of the ſame, or any additiõs, the homilies already ſet out, or other ſuch neceſſary doctrine as is or ſhalbe preſcribed for the quiet inſtruction and edification of the people.

Item, that in Cathedrall Churches & Colledges, the holy Communion be miniſtred vpon the firſte or ſeconde Sunday of euery month at the leaſte, ſo that both Deane, Prebendaries Prieſts and Clearkes do receiue: and all other of diſcretion of the foundation, do receiue four times in the yeere at the leaſt.

Item, in ministration of the holye Communion in the Cathedrall and Collegiat Churches, the principall minister shal vse a Cope with Gospeller and Epistoler agreeably: and at all other prayers to be said at the Cõmunion table, to vse no Copes but surplesses.

Item, that the Deane and Prebendaries weare a Surplesse with a silke hoode in the Quyre: and when they preach in the Cathedrall or Collegiat Church, to weare their hoode.

Item, that euerye minister saying anye publique praiers, or ministring of the Sacraments or other rites of the church, shal weare a comely Surples with sleeues, to be prouided at the charges of the Parishe: and that the Parishe prouide a decent Table standinge on a frame, for the Communion Table.

Item, they shal decently couer with Carpet, silke or other decent couering, and with a faire linnen cloth (at the time of the ministration) the Communion table: and to set the ten Commaundementes vpon the East wall ouer the said table.

Item, that all Cõmunicants do receiue kneeling, and as is appointed by the lawes of the Realme and the Queenes Maiesties Iniunctions.

Item, that the Font be not remoued, nor that the Curate do baptise in parish Churches in any Basons, nor in any other forme then is already prescribed,

ſcribed, without charging the parent to be preſent or abſent at the chriſtening of his child, although the parent may be preſent or abſent, but not to anſweare as Godfather for his child.

Item, that no child bee admitted to anſweare as Godfather or Godmother, excepte the childe hath receiued the Communion.

Item, that there bee none other holy daies obſerued beſides the Sundayes, but onely ſuch as bee ſet out for holydaies, as in the ſtatute, Anno quinto & ſexto Edwardi ſexti, and in the new kalender authoriſed by the Queenes Maieſtie.

Item, that when any Chriſtian body is in paſſing, that the bell be tolled, and that the curate be ſpecially called for to comfort the ſick perſon: & after the time of his paſſing, to ringe no more but one ſhort peale: and one before the burial, and an other ſhort peale after the buriall.

Item, that on Sundayes there be no ſhops open nor artificers cõmonly going about their affaires worldly. And that in all fayres and common markets falling vpon the ſunday, there be no ſhewing of any wares, before the ſeruice be done.

Item, that in the Rogation daies of proceſſion, they ſing or ſay in Engliſh the two pſalms beginning Benedec anima mea, &c. with the Letanie and Suffrages thereunto, with one Homily of thankſgiueing to God, already deuiſed and deuided into foure partes, without addition of any ſuperſtitious Ceremonies heretofore vſed.

Articles for certaine orders in
Ecclesiastical pollicie.

FIrste, agaynst the day of giueing of orders appoynted, the Byshoppe shall giue open monitions to all menne, to except against suche as they knowe not to bee worthy, eyther for lyfe or conuersation. And there to giue notice that none shall sue for orders, but within theyr owne Dioces where they were borne, or had their long time of dwelling, except suche, as shall be of degree in the vniuersities.

Item, that young Priests or Ministers, made or to be made, be so instructed, that they be able to make apt answeares concerning the forme of the Catechisme prescribed.

Item, that no Curate or Minister be permitted to serue without examination & admission of the Ordinarye or his debutie, in writing, hauing respect to the greatnes of the cure, and the meetnes of the partie: and that the said ministers if they remoue frō one dioces to an other, be by no meanes admitted to serue, without testimony of the Diocesan from whence they come, in writing, of theyr honesty and abilitie.

Item, that the Bishoppe do call home once in the yeare any prebendarie in his Church, or beneficed in the Dioces, which studieth at the vniuerlities, to knowe how hee profiteth in learning: and that he be not suffered to be a seruing or waiting man dissolutely.

Item'

Item, that at the Archdeacons visitation, the Archdeacon shall appoint the Curates to certaine textes of the new Testament to be conde without booke. And in theyr next Synode to exact a rehearsall of them.

Item, that the Churchwardens once in the quarter declare by their curates in billes subscribed with their handes to the Ordinarie or to the next officer vnder him, who they be which will not redily pay their penalties for not comming to Gods diuine seruice accordingly.

Item, that the Ordinaries do vse good diligent examination, to foresee al Simonical pactes or couenauntes with the patrons or presenters, for the spoyle of their Glebe, Tithes, or mansion houses

Item, that no persons be suffered to mary with in the Leuitical degrees mentioned in a Table set foorth by the archbyshop of Canterburye in that behalfe, Anno Domini, 1563. and if any such be, to be separated by order of law.

Articles for outward apparel of persons Eccleſiaſticall,

FIrſte, that al Archbyſhops and Biſhops doe vſe and continue theyre accuſtomed apparrell.

Item, that al deanes of Cathedrall Churches, Maiſters of Colledges, all Archdeacons, & other dignities in cathedral churches: doctors, bachlers of Diuinitie and lawe, hauing any Eccleſiaſticall liuinge, ſhall weare in their common apparell abroade, a ſide Gowne with ſleeues ſtreight at the hand, without any cuttes in the ſame. And that alſo without any falling cape: & to weare tippettes of Sarcenet, as is lawfull for them by the Act of Parliament, Anno 24. Henrici octaui.

Item, that all Doctors of Phiſicke, or of anye other facultie, hauing any liuing Eccleſiaſticall, or any other that may diſpende by the Churche one hundred markes, ſo to be eſteemed by the fruites, or tenthes of their promotions: and all Prebendaries, whoſe promotions be valued at xx pound or vpward, weare the like apparell.

Item, that they and all Eccleſiaſticall perſons, or other, hauing any eccleſiaſtical liuing, do weare the Cap appointed by the iniunctions: And, they to weare no Hats, but in their iourneying.

Item, that they in their iourneying doe weare their clokes with ſleeues put on, and like in faſhion to their gownes, without gardes, welts, or cuts,

Item,

Item, that in their priuate houses & studies they vse their own libertie of comely apparell.

Item, that al inferiour Ecclesiastical persons shal weare long gownes of the fashion aforesaid, and cappes, as before is prescribed.

Item, that al poore Persons, Vicars and curats do endeuour themselues to conform their apparel in like sort, so soone & as conueniently as their abilitie will serue to the same. Prouided that their abilitie be iudged by the Bishop of the Dioces. And if their abilitie will not suffer to buye them longe gownes of the form afore prescribed, that thē they shall weare their short gownes, agreeable to the forme before expressed.

Item, that al such persons as haue beene or be ecclesiastical, and serue not the ministerie or haue not accepted or shall refuse to accept the oath of obedience to the Queenes Maiestie, do from henceforth abroad weare none of the said apparel of the forin and fashion aforesaid, but to go as meere lay men, til they be reconciled to obedience: and who shall obstinately refuse to do the same, that they be presented by the Ordinarie to the commissioners in causes Ecclesiasticall, and by them to be reformed accordingly.

¶ *Protestations to be made, promised and* subscribed, by them that shall hereafter be admitted to *any Office, Roome, or cure in any Church, or other place Ecclesiasticall.*

IN primis, I shall not preach or publiquelye interprete, but onelye read that whiche is appoynted by publique authoritie, without spectall licence of the Bishop vnder his seale.

I shall read the seruise appointed, plainelye, distinctly and audibly, that all the people may heare and vnderstand.

I shal keepe the Register book according to the Queenes Maiesties Iniunctions.

I shall vse sobrietie in apparell, and specially in the church at Common praiers, according to order appointed.

I shall moue the parishioners to quiet and concorde, and not giue them cause of offence, and shall helpe to reconcile them which bee at variaunce, to my vttermost power.

I shall reade daylye at the least one Chapter of the old Testament, and another of the newe with good aduisement, to the increase of my knowledg.

I doe also faithfullye promise in my person, to vse and exercise my office and place to the honor of God, to the quiet of the Queenes subiects within my charge, in trueth, concord and vnitie. And also

to

to obserue, keepe and maintaine such order and vniformity in all externall pollicy, Rites and Ceremonies of the Church, as by the lawes, good vsages and orders are alreadye well prouided & established.

I shal not openlye intermeddle with any artificers occupations, as couetouslye to seeke a gaine thereby, hauing in Ecclesiastical liuing to the sum of twentie nobles or aboue by yeere.

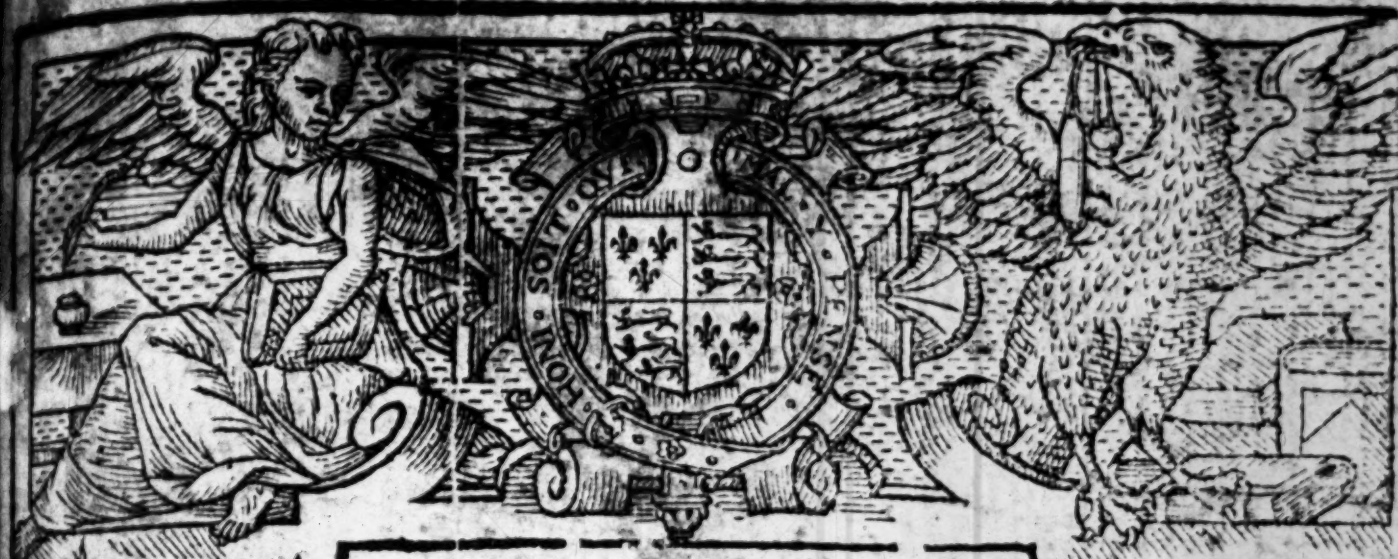
Agreed vpon and subscribed by

Mathæus Cantuariensis.
Edmundus Londoniensis.
Richardus Eliensis.
Edmundus Roffensis.
Robertus Vvintoniensis.
Nicholaus Lincolniensis.

} Commissioners in causes Ecclesiasticall, with others.

FINIS.

6



ARTICLES TO be enquired of by the *Churchwardens and Sworne*-men in the Metropoliticall visi-*tation of the most reuerend father* in God, L. Iohn, by the prouidence of almightie God, Archbishop of Yorke, Primate of England, and Metropolitane: holden in the yeere of our Lord God 1590, and in the two and thirtith yeere of the reigne of our most gracious soueraigne Lady *Elizabeth*, by the grace of God, Queene of England, France and Ireland, Defender of the faith, &c.

* * *

Imprinted at London by
GEORGE BISHOP.
Anno 1590.







The tenor of the oth miniſtred to all

euery the Churchwardens and Swornemen.

YOu, and euery of you ſhall ſwea
almightie God, that,all affection
ſide,you ſhall vpon due conſider
of theſe articles giuen you in ch
preſent all and euery ſuch perſon of or w
your pariſh, as hath committed any offenc
made any default mentioned in the ſame art
or which are vehemently ſuſpected, or other
defamed of any ſuch offence, fault or defa
wherin you and euery of you ſhall deale vpr
ly as before God : So helpe you God and his f
full promiſes conteined in theſe his holy boo

For the Clergie.

1 IN primis, Whether your Parson, Vicar, or Curat be a preacher of Gods word, a fauourer and furtherer of the true religion of Christ, now established in this realme of England by publike authoritie, or not.

2 Item, Whether he be diligent and painefull in studie of the holy scriptures, in preaching the word of God, and catechising on the Sabboth, and other festiuall dayes, and how many sermons you haue had in your church these twelue moneths last past, and by whom.

3 Item, Whether he obserue (in the celebration of diuine seruice, and in the administration of the sacraments) the forme, order, and maner prescribed and set downe in the booke of Common prayer, or not.

4 Item, how often is the Communion celebrated in your church or chapell yeerely, and whether is there admitted thereunto any notorious obstinate offender, or any that be not instructed, according to the Iniunctions.

5 Item, Whether is your Parson or Vicar resident, and keepeth hospitalitie vpon his benefice, and if he be not resident, whether doth he place a sufficient Minister, well able to preach or catechize the youth, and orderly, distinctly, and reuerently to reade prayers, and administer the sacraments, or no, and if he keepe no hospitalitie, then whether he distributeth the fortith part of the fruits of his benefice among the poore of your parish, or not.

6 Item, Whether the order of studie, of late prescribed to the Cleargie, be duely obserued or not: And if not, through whose default, to your knowledge.

7 Item, Whether there be any that doe preach out of their owne parish church, being not licenced, or any other, not beneficed, that taketh vpon him to preach in any set place, or otherwise, not being licenced thereunto, or not: and who they be.

8 Item, Whether your Parson, Vicar, or Curat, hath denied, or delayed to visit the sicke, to burie the dead, to vse the perambulation in the Rogation weeke, according to her Maiesties Iniunctions: and whether he hath married any persons without banes three seuerall times asked, not being lawfully licenced therunto, and whom he hath so married.

9 Item, Whether his life and conuersation be godly, sober, and honest and his apparell comely, or not, and if he be giuen to any leudnesse then with what crime or offence he is infected, noted, or defamed.

10 Item, Whether he hath mo benefices then one: where are they: what be their naines: how long hath he had them: how doth he holde them: how long is he absent from them: where bestoweth he his time in his absence: whether came he to the same benefices or either of them by simony, or by any other vnlawfull wayes or meanes, or not.

11 Item, Whether the chancell of your church or chapell, with your parsonage or vicarage houses, and all other edifices and buildings therunto belonging, be in good reparations, or not: and if not, then in whose default: and whether your parsonage or vicarage house be abused with keeping of any alehouse or victualling house therein, or by any other wayes or meanes.

12 Item, Whether doth your Parson, Vicar or Curat keepe a fit register booke, wherein he writeth the day, moneth, and yeere, of euery christening, marriage and buriall, within your parish or chapelrie, with the names of the persons so christened, married, and buried, or not.

13 Item, Whether your Parson, Vicar or Curat vseth commonlie to weare the surplesse in reading the diuine seruice on the Sabboth dayes and other holidayes: whether he reade seruice at conuenient houres, and turne him so, as the people may best heare, or not.

14 Item, Whether your Parson, Vicar, or Curat, or any other within your parish, hath taught or spoken any thing, tending to the discredit of the receiued order for gouernement of the church of England, or hath made any innouation, or not.

15 Item, Whether your Parson, Vicar, or Curat hath churched any woman deliuered of childe, begotten in adultery or fornication, before she hath publikely confessed her fault befor the congregation, according to order prescribed by the Ordinarie or his reputie, or not.

16 Item, Whether your Parson, Vicar, or Curate, doth reade seruice or administer the Sacraments, knowing any excommunicate person to be present, and not willing him to depart vntill he be restored, or not.

For the Laitie.

17 Item, Whether are there any within your parish or chapelrie that wilfully and obstinately, vsually and commonlie absent themselues from your church or chapell on Sundaies and holidayes, or negligently behaue themselues in that behalfe: and who they be.

18 Item, Whether is there any that doth not commmunicate thriſe at the leaſt yerely, according to the order ſet downe in the booke of Common prayer: and who they be.

19 Item, Whether any excommunicate perſon reſorteth to the church, or receiueth the Communion before he be orderly reſtored by lawfull authoritie, and ſhew the ſame vnder ſeale, or not.

20 Item, Whether any Ieſuites, Seminaries, or other diſobedient perſons in religion, doe reſort or repayre into your pariſh or chapelrie: what be theyr names: and where and by whome are they harboured and relieued: and who are ſuſpected to be harbourers and fauourers of ſuch perſons.

21 Item, Whether there be any that keepe, reade, ſell, vtter, diſperſe, or deliuer any Popiſh or ſuperſtitious books againſt the religion now eſtabliſhed: and what they be.

22 Item, Whether all and euery Antiphoner, Maſſebooke, Graile, Portreſſe, Proceſſionall, Manuall, Legendarie, with all other books belonging heeretofore to your church or chapell, and which ſerued for the ſuperſtitious Popiſh ſeruice, be defaced, aboliſhed, and vtterly gone: and if not, then where and with whom are they.

Item, Whether all Copes, Veſtments, Albes, Tunicles, Stoakes, Phanons, Pixes, Handbelles, Sacringbelles, Cenſors, Chriſmatories, Croſſes, Candleſtickes, Holiwater ſtocks, Images, Beads, and ſuch like reliques of Popiſh ſuperſtition and idolatrie, be vtterly defaced, broken, and deſtroyed: and if not, where, and in whoſe cuſtodie they remaine.

4 Item, Whether fathers and maiſters, with theyr children & ſeruants, do repayre diligently to the Catechiſme, or no: and who they be that be negligent therein.

5 Item, Whether there be any that vſe to goe out of the church, or to ſleepe, talke, walke, or vſe any other vnſeemelie or vnreuerent behauiour at the times of prayer, preaching, catechiſing, or adminiſtration of the ſacraments, to the troubling of the miniſter, or euill example of the pariſh: and if there be any, who they be, and what bee theyr names.

6 Item, Whether there be any that openly or priuatly vſeth to depraue any part of that true religion of God which now is publiſhed in the church of England, and by the lawes eſtabliſhed: whether there be any deprauers of the booke of Common prayer, and adminiſtration of the ſacraments vſed and allowed in the church, or any diſſuaders from

the

the same, or not? If there be any such, who they be, and what be their names.

27 Item, Whether haue you any Schoolemaister that teacheth publikelie or priuatly, in any mans house in your sayd parish or chapelrie, not being lawfully licenced by his Ordinarie, in writing vnder seale, and what is his name, and how long hath he doue so.

28 Item, Whether haue you in your church or chapell all bookes, as the Bible, Communion booke, and bookes of Homilies, and the same sound and whole, not toorne or lacking, with other things necessarie and comelie for the celebration of diuine seruice, and administration of the sacraments, according to the order of the booke, or not? And if not, then what do you want.

29 Item, Whether any Inkeepers, Victuallers, or Alewiues within your parish or chapelrie, doe suffer any persons to eat, drinke, play, or talke in their houses, or any Butchers or Artificers that vsually keepe open their shopwindowes, or sell wares on Sundayes or holidayes, in the time of Sermon, Catechising, Morning or Euening prayer, and who they be.

30 Item, Whether within these three yeeres last past, there hath beene within your parish or chapelrie any incestuous persons, adulterers, fornicatours, vsurers, or any vehemently suspected for any such crimes and offences, and what are their names.

31 Item, How many of those, or the like offenders, within the time of the said three yeeres, haue beene put to open penance, and how many haue beene wincked at, and borne withall, or haue beene fined, and payed money to the Chancellor, Archdeacon, Commissarie, or Officiall, or their deputies, or registers, to escape punishment and correction, and what be their names and surnames.

32 Item, Whether is there within your parish or chapelrie any railers or scoffers against religion, and the professors thereof, or priuie slanderers of ministers, or euill intreaters of them, any common swearers, blasphemers of Gods name, drunkards, scoldes, disquieters of their neighbours, and who they are.

33 Item, Whether there be within your said parish or chapelrie any man that hath two wiues, or any woman that hath two husbands liuing, any married persons that doe not liue and dwell together as man and wife, any married without banes asking, or within the degrees prohibited for marriage, and who they are.

34 Item, Whether are there any of your parish or chapelrie, that haue

harboꝛed any woman begotten with childe fooꝛth of lawfull matrimonie, & haue ſuffered them to depart away vnpuniſhed, and who they are.

35 Item, Whether any childe hath beene chriſtened in any other place then the pariſh church oꝛ chapell, by any perſon being not their miniſter allowed by the Ordinarie, oꝛ whether hath any perſon receiued the Communion in any other place then in the pariſh church, oꝛ not.

36 Item, Whether you know, oꝛ doe vehemently ſuſpect any that do vſe charmes, ſoꝛcerie, inchantments, inuocations, circles, witchcrafts, ſouthſaying, oꝛ any ſuch like thing, any that curſſeth their neighboꝛs oꝛ their goods, any that vnder the names of cunning men, wiſe men, cunning women, oꝛ wiſe women, telling of things loſt, oꝛ vſe charmes to things hurt, oꝛ ſuch like, who they are, and what be their names.

37 Item, Whether any be priuatly married by popiſh prieſts oꝛ other perſons vnknowen oꝛ ſuſpected, and what be their names.

38 Item, Whether your churchwardens of the laſt yeere haue diligently diſcharged their office, and made a iuſt account and payment of theyꝛ receits, oꝛ not.

39 Item, Whether any thing in your pariſh being giuen to godly vſes, be otherwiſe imployed oꝛ deteined, oꝛ not.

40 Item, Whether is your pariſh clerke duetifull, and in knowledge and behauioꝛ meet and ſufficient to diſcharge his place: and whether any refuſe to yeeld him his duties oꝛ wages, oꝛ not: and who they be.

41 Item, Whether is there in your pariſh oꝛ chapelrie, any that haue quarrelled oꝛ brawled, oꝛ any way demeaned themſelues amiſſe in your church oꝛ churchyard, and who they be.

42 Item, Whether the body of your church be well repayꝛed, and your churchyard ſufficiently fenced: and if not, then in whoſe default, and whether any do refuſe to contribute to the ſame reparations, oꝛ toward any other neceſſarie vſes of your church oꝛ chapell, and who they be.

43 Item, Whether your Archdeacon oꝛ his Officiall do take vpon them to grant licences foꝛ marriages without banes aſking, ſequeſtrations of vacant benefices, admiſſions of Curats, Schoolmaiſters, oꝛ pariſh clerks, hearing oꝛ determining of cauſes betweene partie and partie, oꝛ commutation of any coꝛpoꝛall punuſhment, into any ſumme of money, by their ſuppoſed authoꝛitie, and what ſuch things they haue done within theſe twelue moneths laſt.

44 Item, Whether there is within your pariſh oꝛ chapelrie any offender oꝛ offenders in any other crime oꝛ offence eccleſiaſticall, not compꝛiſed in theſe articles, whoſe reforꝛmation may be had by eccleſiaſticall au- [illegible] and who the ſame offenders be, and what be their names.

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CAPITVLA SIVE CONSTITVTIONES Eccleſiaſticæ per Archiepiſcopum, Epiſcopos, & reliquum Clerum Cantuarienſis Prouinciæ in Synodo inchoata Londini viceſimo quinto die menſis Octobris, anno Domini milleſimo quingenteſimo nonageſimo ſeptimo, regníque Sereniſſimæ in Chriſto Principis, Dominæ ELIZABETH AE, Dei gratia Angliæ, Franciæ, & Hiberniæ Reginæ, Fidei Defenſoris, &c. triceſimo nono, congregatos tractatæ, ac poſteà per ipſam Regiam Maieſtatem approbatæ & confirmatæ, & vtrique Prouinciæ tam Cantuarienſi quàm Eboracenſi vt diligentiùs obſeruentur, eadem Regia authoritate ſub magno Sigillo Angliæ promulgatæ.

(***)



LONDINI
Excudebant Deputati Chriſtopheri Barker, *Regiæ Maieſtatis Typographi.*

Anno Domini 1597.

Vt ho
cia
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t homines idonei ad ſacros ordines, & Beneficia (vti vocant) eccleſiaſtica admittantur.

PRimò cautum eſt, ne quis poſthac ad ſacros ordines ſuſcipiatur, qui non eodem quoque tempore præſentationem ſuiipſius ad beneficium aliquod intra Diocœſim ſiue Iuriſdictionem eiuſdem Epiſcopi a quo ſacros ordines petit, tunc acans exhibuerit: Vel qui non eidem Epiſcopo ertum, verum & indubitatum Certificatorium atlerit de eccleſia aliqua intra Diocœſim ſiue Iuriſictionem dicti Epiſcopi, in qua curæ animarum nſeruire poſſit: Vel qui in aliqua Cathedrali aut Collegiata Eccleſia, vel Collegio Cantabrigienſi ut Oxonienſi non fuerit conſtitutus: Vel ſaltem ui ab eodem Epiſcopo in Beneficium aliquod, ſie ad Curam (vti vocant) inſeruiendum tunc etim vacantem, non ſit mox admittendus.

Deinde, ne quis Epiſcopus poſthac aliquẽ in ſatos ordines cooptet, qui non ex ſua ipſius diocœſi uerit: niſi vel ex altera noſtratium Academiarum rodierit: vel niſi literas (vt loquuntur) dimiſſorias

ab Episcopo cuius Diocœsanus existit, attulerit, & vicesimum quartum ætatis suæ annũ iam compleuerit, ac etiam in altera dictarum Academiarum gradum aliquem scholasticũ susceperit: Vel saltem nisi rationem fidei suæ iuxta Articulos illos Religionis in Synodo Episcoporum & Cleri approbatos Latino sermone reddere possit, adeò vt sacrarum literarum testimonia, quibus eorundem articulorum veritas innititur, recitare etiam valeat: Ac vlteriùs, de vita sua laudabili, & morum integritate literas testimoniales sub Sigillo vel alicuius Collegij Cantabrigiensis aut Oxoniensis, vbi antea moram fecerit, vel alicuius Iusticiarij ad pacem Dominæ Reginæ conseruandam assignati, vnà cum subscriptione & testimonio aliorum proborum & fide dignorum hominum eiusdem parœciæ, vbi per tres annos ante proximè elapsos commoratus est, exhibeat. Vtq; hi sacri ordines diebus tantummodo Dominicis, ac festiuis, idq; publicè ac tempestiuè in ecclesia vbi Episcopus moram traxerit, conferantur: Prouiso semper, vt vtriusque Academiæ Collegiorum Socij, qui suorum Collegiorum statutis ad sacros ordines intra certum tempus suscipiendos tenentur, hoc decreto (quantum ad ætatem attinet) non obligentur. Quod si verò aliquis Episcopus aliquem ad sacros ordines admiserit, qui prædictis qualitatibus non sit præditus, is per Archiepiscopum, assidente sibi hac in parte vno alio Episcopo, ab ordinatione Ministrorum & Diaconorum per integrum biennium suspendatur, ac

Socij non tenentur ad ætatem 24

am prętereà pœnam incurrat, quæ de Iure in eiuſ-
nodi Epiſcopos qui ad ordines Eccleſiaſticos ſine
itulo aliquem promouebunt, ſtatuitur.

Adhæc, ne quis Epiſcopus aliquem in beneficiu-
m (vti vocant) inſtituat, niſi qui prædictis condi-
ionibus ornatus fuerit.

Si verò Curia de Archubus aut Audientiæ per
iam duplicis querelę, ſeu alio quouis modo contra
Epiſcopum hac in parte agat, quia homines mini-
nè idoneos ac habiles admittere renuit: tunc licebit
it Archiepiſcopo, vel authoritate propria vel gra-
ia ſpeciali a regia Maieſtate impetrata, eiuſmodi
roceſſus amputare, quò laudabilis Epiſcopi indu-
tria debitum ea ratione ſortiatur effectum.

Denique, vt quolibet anno ad feſtum Sancti Mi-
haelis Archangeli, vel intra ſex hebdomadas i-
lem feſtum ſubſequentes, vnuſquiſque Epiſcopus
umerū, nomina, gradus & qualitates eorum om-
ium, quos in ſacros ordines, vel in aliqua Benefi-
ia eodem anno præcedente promouerit, ad Ar-
hiepiſcopum tranſmittat.

De Beneficiorum pluralitate cohibenda.

QVòd nemini in poſterum facultas ſiue indul-
gentia concedetur de pluribus beneficijs ſi-
nul retinendis, niſi huiuſmodi tantùm, qui pro
ruditione ſua & maximè digni, & ad officium ſu-
m plenius præſtandum maximè habiles & idonei
enſebuntur: Nimirum, vt is qui huiuſmodi facul-

tate fruiturus est, sit ad minimùm artium magister, & publicus ac idoneus verbi diuini Concionator: Ita tamen vt idonea etiam cautione obstrictus teneatur, de personali sua residentia in singulis Beneficijs per bonam anni cuiusque partem facienda, & quòd eiusmodi Beneficia triginta milliarium spatio ad summum non distent abinuicem. Deniq; quòd idoneum Curatum habeat, qui plebem eius Parœciæ in qua non residebit, instituat ac informet, modò facultates eiusdem Beneficij talem commodè sustinere posse Archiepiscopo, vel eius Diocœsecos Episcopo videbuntur.

Vt Beneficiati in suis Beneficijs Curatis hospitalitatem exerceant.

QVoniam ecclesiarum Cathedralium Canonici siue Præbendarij ecclesiastica beneficia curata alibi sæpiùs possident, & tamen prætendentes se ratione Præbendarum suarum a residentia in Curatis Beneficijs liberos & immunes, ad Cathedrales conuolant, ibiq; moram faciunt longiorem: Vnde nec curæ parochianorum illis commissæ satis prospicitur, nec pauperes domi suæ (sicuti difficultas huius temporis exigit) aluntur atque sustentantur: Idcirco nos huic malo prouidere desiderantes, decernendũ censemus, vt omnes & singuli Canonici siue Præbendarij qui beneficia curata vnũ siue duo obtinẽt (nec Residentiarij necessarij in suis ecclesijs Cathedralibus existũt) vltra tempus quo in Cathe-

dralibus reſidere tenentur, a Beneficijs ſuis Curatis prætextu præbendarum ſe non abſentent: Et ſi aliqui eorum, qui ad neceſſariam reſidentiam in Eccleſijs Cathedralibus non tenentur, vltra tempus vnius menſis aliquo anno, in Eccleſia illa Cathedrali moram traxerint, eos arctari volumus ad familiam in Beneficio ſuo Curato (non obſtante mora in Cathedrali) alendam, & Hoſpitalitatem exercendam, toto reliquo tempore quo a Curato abfuerint. Quod autem ad eos attinet, qui ad reſidentiam in eccleſijs Cathedralibus faciendam, per ordinationes illius Eccleſiæ obligantur, & communis diuidentiæ participes ſunt, eos ita inter ſe anni tẽpora partiri volumus quoad reſidentiam in Cathedralibus habendam, vt eorum aliqui in Eccleſijs illis ſemper adſint, & perſonaliter reſideant. Ac quò hæc omnia melius peragantur, Epiſcopi, vel alij ad quos per eccleſiæ ſtatuta vel ordinationes pertinet, in ſuis reſpectiuè Eccleſijs diligenter prouidebunt.

Vt Decani & Canonici in Eccleſijs Cathedralibus ſuis vicibus conciones habeant.

CVm Beneficium propter Officium conferri debeat, æquum exiſtimamus, vt eccleſiarum Cathedralium Decani & Canonici omnes & ſinguli, qui in ſacris ordinibus ſunt conſtituti, & ad Conciones habendas in Eccleſijs ſuis Cathedralibus, de Iure, Statutis, Ordinationibus, aut laudabili

consuetudine illius Ecclesiæ tenentur, in personis suis proprijs eas præstent, nec vicaria in ea re opera vtantur, nisi ex causa ægritudinis, aut alia legitima impediti, Concanonicum suum, vel alium in Theologia eruditum ac ad concionandum authoritate sufficienti approbatum sua vice substituant. Quòd si qui huiusmodi Decani aut Canonici officium ea in re neglexerint, per Episcopum vel eos ad quos iurisdictio pertinet, quoad se debitè correxerint, suspendantur.

De moderandis indulgentijs pro celebratione matrimonij absq; trina bannorum denunciatione.

QVandoquidem honestæ, claræ, ac illustris conditionis homines, siue vrgente aliqua necessitate, siue alijs non contemnendis rationibus, matrimonium aliquando celebrandi causas habere possunt, facultate sibi de Bannis matrimonialibus aut non omninò, aut semel iterúmue denunciandis indulta, sine aliquo graui scandalo seu detrimento: Idcircò ad cuitanda generaliter quæ hac in parte notantur incommoda, visum est caueri ne vllæ facultates siue Indulgentiæ de celebrando absque bannis matrimonio concedantur, nisi idonea cautio priùs sub hisce conditionibus ineatur: nimirùm, primò quòd nullum posteà constabit impedimentum prę contractus, consanguinitatis, affinitatis, vel vllius alterius legitimæ causæ cuiuscunq; ratione.

Secundò, quòd eo tempore quo eiusmodi facultas

tas ſiue indulgentia concedetur, nulla controuerſia, lis ſeu querela mota eſt, vel dependet coram aliquo Iudice eccleſiaſtico aut ciuili, de eiuſcemodi legitimo impedimento matrimonij inter huiuſmodi perſonas contrahendi aut contracti: Ac tertiò, quòd ad nuptiarum ſolemnizationem non accedent, niſi aſſenſu & expreſſo conſenſu parentum ſiue tutorum priùs impetrato: Et vlteriùs quòd matrimonij celebratio publicè ac tempeſtiuè in facie eccleſiæ fiet. Cuius quidem cautionis formula ſeu exemplar in ſcriptis concipietur, ac vnicuique Epiſcopo in ſua cuiuſque Diocœſi imitanda proponetur.

Præterea adijciendum putamus, ne cuiquam liceat Epiſcopalem dignitatem non obtinenti (Commiſſario ad facultates, ac Vicarijs generalibus Archiepiſcopi & Epiſcoporum, ſede plena: & ſede vacante Cuſtodibus Spiritualitatis ac Ordinarijs, Epiſcopalem iuriſdictionem de Iure exercentibus, in ſuis iuriſdictionibus reſpectiuè exceptis) licentiam celebrandi matrimonia ſine bannis concedere: Ea verò duntaxat per ſe, ac ſub manuum ſuarum ſuſcriptione, non per Deputatos aut Surrogatos ſuos, nec alijs quam ſuæ iuriſdictioni ſubditis concedatur. Nulli autem cuiuſcunque ſexus, dignitatis aut ordinis (in parentum ſeu gubernatorum cura & regimine exiſtenti) concedatur, niſi priùs conſtiterit de expreſſo conſenſu parentum vel gubernatorum ſuorum (ſi fortè parentes excefferint e vita) idque parentum ſignificatione, aut gubernatorum

torum Iudici personaliter facta : vel Chirographis ipsorum, quibus fidem habendam esse non putamus, nisi per nuncios honestæ conditionis & famę illesæ mittantur, qui fidem faciant se de parentum aut gubernatorum manu Chirographa huiusmodi recepisse veris nominibus ac cognominibus per huiusmodi nuncios designandorum : Cuius Chirographi exhibitionis, ac Iuramenti per nuncium præstiti actum conscribi volumus. Nec verò alijs concedantur huiusmodi indulgentię, quam illustris & clarę conditionis hominibus, nisi vrgens necessitas intercesserit, eaque Iudici cognita fuerit.

Prætereà in ipso dispensationis siue Licentiæ tenore, Ecclesia habitationis siue commorationis alterius contrahentium, vel parentum & gubernatorum suorum exprimatur, & tempus diei etiam congruum, nempè inter horas octauam & duodecimam ante meridiem assignetur.

Nec sine indulgentia a competente Iudice concessa, Minister aliquis matrimonium celebret, nisi trina bannorum denunciatione (per legitima interualla) interueniente, sub pœna constitutionibus Prouinciablibus præscripta.

Prouiso semper, quòd quicunque contra hanc ordinatiouem deliquerit, ab executione officij per superiorem per sex integros menses suspendetur: & licentia huiusmodi viribus carebit, & pro nulla quoad pœnam personis clandestinas nuptias celebrantibus imponendam habebitur.

De Sententijs diuortij non temerè ferendis.

ET quia matrimoniales cauſæ, inter maiores hucuſque ſemper habitæ fuerunt: Idcircò cum de matrimonijs in Iudicijs diſceptatur, cautiùs agi oportet, præſertim verò cum matrimonium in Eccleſia ſolemnizatum, prætextu aliquo ſeparari, vel nullum pronunciari poſtuletur, æquum igitur viſum eſt.

Primùm vt in huiuſmodi diuortiorum & nullitatis matrimonij proceſſibus, deliberatè procedatur, ac quantum fieri poterit, rei veritas, teſtium depoſitionibus, aliiſq; probationibus legitimis erùatur, nec partium confeſſioni (quæ in hijs cauſis ſæpè fallax eſt) temeré confidatur.

Tùm vt nullæ poſthac ſententię vel ſeparationis a thoro & menſa, vel nullitatis matrimonij ferantur, niſi publicè, ac pro tribunali, & de ſcientia & conſenſu vel Archiepiſcopi, infra Prouinciam ſuam, vel Epiſcopi infra propriam diocœſim, Decani de Arcubus, Iudicis Audientiæ Cantuarienſis, aut Vicariorum generalium, aliorumue Officialium principalium, vel ſede vacante Cuſtodum ſpiritualitatis, aut aliorum Ordinariorum, quibus de Iure competit in ſuis reſpectiuè Iuriſdictionibus ac Curijs, atq; inter ſuæ iuriſdictionis ſubditos tantùm, Deinde vt in Sententijs quando ad ſeparationem Thori & menſæ tantùm interponuntur, monitio & prohibitio fiat, vt a partibus ab inuicem ſegregatis caſtè viuatur, nec ad alias nuptias alterutra viuente conuoletur:

uoletur : Denique, quò poſtremum illud firmiùs obſeruetur, ſententia ſeparationis non anteà pronunciabitur, quàm qui eam poſtulauerint, cautionem fideiuſſoriam ſufficientem interpoſuerint, ſe contra monitionem & prohibitionem nihil commiſſuros.

Iudex autem qui ſententiam ſeparationis ſeu diuortij tulerit, & præmiſſa omnia non præſtiterit, per tres integros menſes ab executione Officij ſui per Diocœſanum ſuum ſuſpendetur : Et ſententia ſeparationis contra formam prædictam lata, pro nulla ad omnem Iuris effectum habebitur, ac ſi omnino lata non fuiſſet.

De exceſſibus circa excommunicationem reformandis.

QVia Excommunicationis vſus in eccleſia perpetuę legis vigorem iam obtinuit, atq; in omni iuriſdictione eccleſiaſtica exercenda hucuſq; retinetur, ideò abſq; grandi mutatione totius eiuſce iuriſdictionis & plurimarum huius regni legum innouari vel alterari nequit : Nihilominus vt Excommunicatio (quæ authoritatis ac diſciplinę eccleſiaſticæ quaſi neruus quidam, ac vinculum habenda eſt) ad priſtinum ſuum vſum, decus & dignitatem reducatur : Cautum eſt vt quotieſcunq; cenſura iſta in immediatam pœnam cuiuſuis notoriè hęreſeos, ſchiſmatis, ſymoniæ, periurij, vſuræ, inceſtus, adulterij, ſeu grauioris alicuius criminis venerit infligenda, ſententia ipſa vel per Archiepiſcopum, Epiſcopum,

pum, Decanum, Archidiaconum vel Præbendarium (modò ſacris ordinibus & eccleſiaſtica iuriſdictione præditus fuerit) in propria perſona pronunciabitur, vna cum eiuſmodi frequentia & aſſiſtentia quæ ad maiorem rei authoritatem conciliandam conducere videbitur.

Denique quod vnuſquiſque Vicarius generalis, Officialis, ſeu Cõmiſſarius, qui ordines eccleſiaſticos non ſuſceperit, eruditũ aliquem præsbyterum ſibi accerſet & aſſociabit, qui ſufficienti authoritate vel ab ipſo Epiſcopo in iuriſdictione ſua, vel ab Archidiacono (presbytero exiſtente) in iuriſdictione ſua munitus, idq; ex præſcripto ipſius Iudicis tunc præſentis excommunicationis ſententiam pro contumacia denunciabit.

Volumus etiam, vt ſicut conſtitutum eſt, eiuſmodi excommunicationem per Miniſtrum eccleſię denunciari, ita ipſe Iudex de abſolutione ipſius rei poſt ſatisfactionem ſuam peractam, eundem Miniſtrum certiorem faciet, qui eandem abſolutionem populo publicè denunciabit: ac interìm quod benè licebit, dicto miniſtro reum a ſacris arcere & repellere, tanquam in Eccleſiam minimè recipiendum, donec eiuſmodi certificatorium ab ipſo Iudice exhibuerit.

De Recuſantibus, & alijs excommunicatis publicè denunciandis.

CVrent Ordinarij locorum, vt tam excommunicati ex eo quod diuinis præcibus infra hoc reg-

num Angliæ publica authoritate ſtabilitis intereſſe pertinaciter recuſauerint, quám ij etiam qui propter aliam quamcunque cauſam legitimam excommunicationis ſententia innodati fuerint, niſi infra tres continuos menſes poſt latam excommunicationis ſententiam ſe emendauerint, & abſolutionis beneficium obtinuerint, ſingulis ſex menſibus ſequentibus, in eccleſia cum parochiali, tum etiam Cathedrali Diocœſis in qua habitant, pro excommunicatis publicè denuncientur. Teneantur etiam Ordinarij prędicti de premiſſis omnibus & ſingulis quolibet anno infra Feſta Sancti Michaelis & Natalis Domini, Archiepiſcopum huius Prouinciæ in ſcriptis certiorem facere.

De moderandâ ſolennis pœnitentiæ commutatione.

NE qua fiat poſthac ſolennis pœnitentiæ cõmutatio, niſi rarioribus grauioribúſque de cauſis, atque adeo cum ipſi Epiſcopo conſtiterit, eam eſſe ad reum reconciliandum & reformandum ſaniorem & tutiorem rationem.

Deinde quod mulcta illa pecuniaria vel in releuámen pauperum eiuſdẽ parœciæ, vel in alios pios vſus erogetur, idque eccleſiæ ſolenniter & fideliter approbetur, & innotescat.

Quod ſi verò crimen fuerit notorium, ac publicum, Reus ipſe vel in propria ſua perſona publicè in Eccleſia pœnitentiam ſuam minimè fictam profitendo,

fitẽdo, læſæ eccleſię ſatisfaciet, vel eccleſię miniſter in præſentia ipſius rei, palam e ſuggeſtu eius ſubmiſſionem, & pœnitentiæ ſuæ coram Ordinario ſuo peractionem, atque etiam in veræ ſuæ reſipiſcentiæ Teſtimonium, quantam pecuniarum ſummam in vſus ſupradictos erogandam reddiderit, denunciabit.

Quicunq; verò abſq; Epiſcopi Diocœſani notitia pœnitentiam commutauerit, aut pecuniam ratione commutationis huiuſmodi ſolutam in alios vſus quam ſupra eſt expreſſum conuerterit, vel aliter præſentem hanc conſtitutionem violauerit: Is ab executione Officij ſui per eundem Diocœſanum per tres integros menſes ſuſpendetur.

De feodis quæ Officiarijs eccleſiaſticis & eorum miniſtris debentur.

CAutum inſuper volumus, quòd neq; alia, neq; maiora feoda ab Epiſcopo, Ordinario, Archidiacono, vel eorum miniſtris deinceps vlla de cauſa percipiantur, quàm ea, quæ ineunte hoc regnum regia nunc Maieſtate percipi ſolebant: Quodque tabula quædam ſingulorum huiuſmodi feodorum ſummas continens, in quolibet Conſiſtorio ante Feſtum Sancti Iohannis Baptiſtæ proximè venturum figatur, cuius exemplar manu ipſius Ordinarij ſubſignatum intra tempus prædictum ad Archiepiſcopum tranſmittetur.

Iam verò quia dubium eſſe poteſt, quænam certa

feoda pro ſingulis negotijs expediendis, in ſingulis reſpectiuè foris eccleſiaſticis quadraginta abhinc annis percipiebantur, niſi quæ vſus frequentior ſuccedentibus ab eo tempore annis monſtrauerit, atq; approbauerit : Ideò decernendum putamus vt citra vltimum diem menſis Maij proximè ſequentem, Epiſcopus quilibet, vel ſede aliqua Epiſcopali vacante, Cuſtos ſpiritualitatis ibidem curet, tabulam manu Ius dicentis eiuſque regiſtrarij ſubſcriptam publicè figi, vel in loco quolibet vbi Ius ab illo dicetur, vel aliâs publicè in eiuſdem iuriſdictionis Archiuo, ita vt quiuis eiuſdem tabulæ inſpiciendæ facultatem habeat : Quæ quidem tabula in ſe continebit ſeparatas ſummas ſingulorum feodorum, quæ tam a Iudice, quàm a ſingulis alijs Officiarijs ac miniſtris eiuſdem Curiæ frequentiùs ac vſitatiùs ab initio regni dictæ Sereniſſimæ Reginæ vſque ad decimum octauum Maieſtatis ſuæ annum percipi conſueuerunt : Curabit prætereà quilibet Epiſcopus, vel ſede vacante Cuſtos ſpiritualitatis, vt quilibet Iudex huiuſmodi citra vltimùm diem præfati menſis Maij Epiſcopo ſuo, vel Cuſtodi ſpiritualitatis fidele & auctenticum exemplar tabulæ feodorum præmiſſorum in Archiuis Epiſcopi cuſtodiendum tradat : Qui verò contra fecerit, is ab executione officij ſui per Ordinarium ſuum immediatè ſuperiorem eò vſque ſuſpendetur, donec præmiſſa modo & forma ſuperiùs ſpecificatis perfecerit.

Quorum omnium exemplarium, ſinguli Epiſcopi Prouinciæ Cantuarienſis vel Cuſtodes ſpiritualitatis,

tatis, fidele & auctenticum Instrumentum in pergameno conscriptum, ad Archiepiscopum citra vltimum diem mensis Octobris proximè futurum transmittent.

Pœna verò cuiusque Officiarij, ac Ministri maiora feoda quàm quę in huiusmodi tabulis respectiuè exprimentur percipientis, suspensio erit per sex menses ab executione officij sui per Ordinarium suum infligenda, vel Ordinario negligente aut id facere omittente, per Archiepiscopum, qui alium delinquentis loco interìm deputabit.

Prouiso semper, quòd si alicubi dubium fuerit quæ feoda vsq; ad prædictum decimum octauum regiæ Maiestatis annum vsitatissimè percepta fuerint: Tùm ea fœda pro legitimis habebuntur quæ per Archiepiscopum Cantuariensem sub manus suæ subscriptione approbabuntur: nisi statuta huius regni Angliæ iam anteà ædita, alia in quocunq; casu feoda expressè præstituerint.

Prouiso insuper, quòd neq; Archiepiscopo neq; Episcopo, vel directè, vel indirectè aliquã pecuniarum summam pro admittendis ad sacros ordines hominibus accipere licebit, idque sub pœna Iuris.

Episcopus non accipiet pecuniã pro admittendo ad ordines

De excessibus Apparitorum reformandis.

PRætereà quoniam excessibus & grauaminibus quæ per Apparitores inferri dicuntur, remedium cupimus adhibere opportunũ, videtur vt Apparitorum multitudo, quantum fieri poterit, re-

ſtringatur; Non igitur licebit Epiſcopis vel Archidiaconis, eorumue Vicarijs ſeu Officialibus, alijſq; inferioribus Ordinarijs deputare & habere plures Apparitores, iuriſdictionibus ſuis reſpectiuè inſeruientes, quam ante viginti annos præteritos, vel ipſi vel prædeceſſores ſui habere conſueuerunt, qui omnes per ſe ſuum fideliter exequantur officium, Nec per nuncios aut ſubſtitutos quocunq; quæſito colore, ſua vice mandatorum executiones demandent, aut permittant, niſi ex cauſa ab ordinario illius loci priùs cognita & approbata : Tum vt promotorum Officij, vel denunciatorum perſonas omninò non ſuſtineant, feoda ampliora vel maiora, quàm quæ hijs conſtitutionibus, ſuperiùs ſtatuuntur, non exigant.

Quòd ſi plures quam ſuperiùs eſt expreſſum deputati, vel illorum aliqui præmiſſa violauerint, deputantes ſi Epiſcopi exiſtant, moniti per ſuperiorem ſupernumerarios dimittant. Inferiores verò Epiſcopis Ordinarij, ab executione Officij ſuſpendantur, donec huiuſmodi deputatos amouerint, deputati autem ipſi ab Apparitorum Officio moueanter perpetuò: Et ſi amoti non deſiſtant, tanquã contumaces Canonicis cenſuris coerceantur.

Præterea in cauſis Officij & correctionis ne quæ fiant Citationes generales (quæ vulgò *Quorum nomina* dicuntur) niſi partes citandæ veris nominibus expreſſis per regiſtrarium in ipſa ſchedula citationi annexa, & ſigillo munita ſcribantur: eademq; ſchedula ius dicentis manu ſubſcribatur,

ſub

ſub pœna coertionis eccleſiaſticæ per Diocœſanum delinquenti infligenda.

De Regiſtris in Ecclesijs ſaluæ Cuſtodiæ committendis.

ET quia Regiſtra in eccleſijs (quorum permagnus vſus eſt) fideliter volumus cuſtodiri: Primùm ſtatuendum putamus, vt in ſingulis viſitationibus admoneantur miniſtri, & œconomi eccleſiarum de Iniunctionibus regijs ea in re diligentiùs obſeruandis.

Deinde vt libri ad hunc vſum deſtinati, quò tutiùs reſeruari & ad poſteritatis memoriam propagari poſſint, ex pergameno ſumptibus parochianorum in poſterum conficiantur: Iiſque non modò ex veteribus libris cartaceis tranſumpta nomina eorum, qui regnante ſereniſſima Domina noſtra *Elizabetha*, aut baptiſmatis aqua abluti, aut matrimonio copulati, aut eccleſiaſticæ ſepulturæ Beneficio affecti ſint, ſuo ordine ſumptibus parochianorum inſcribantur: Sed eorum etiam, qui in poſterum baptizati, vel matrimonio coniuncti aut ſepulti fuerint.

Ac ne quid vel dolo commiſſum, vel omiſſum negligenter redarguatur, Quæ per ſingulas hebdomadas in hiſce libris inſcripta nomina fuerint, ea ſingulis diebus Dominicis poſt preces matutinas aut veſpertinas finitas, apertè ac diſtinctè per miniſtrum legantur, die ac menſe quibus ſingula geſta

sunt sigillatim adiectis.

Postquam autem paginam aliquam integram multorum nominum inscriptio compleuerit, tum ministri, tum Gardianorum ipsius parochiæ subscriptionibus volumus eam communiri.

Idemque in transumptis ex veteribus libris cartaceis, paginis singulis fieri, sed diligenti, ac fideli priùs habita collatione: neque verò in vniuscuiusquam custodia librum illum, sed in Cista publica, eaque trifariam obserata reseruandum putamus, ita vt neque sine ministro Gardiani, nec sine vtriusque gardianis ministri quicquam possit innouare.

Postremùm est, vt exemplar quotannis cuiusq; anni auctæ nominum inscriptionis ad Episcopi Diocœsani registrum per Gardianos infra mensem post Festum Paschatis transmittatur, & sine feodo vllo recipiatur, atq; in Archiuis Episcopi fideliter custodiatur.

Quicunque verò in præmissis eorumue aliquo deliquerit, is vt delicti qualitas Iusque postulauerit puniatur.

QVæ omnia Capitula siue Constitutiones, omniaque & singula in eisdem contenta, Regia Maiestas per suas Literas Patentes gerentes dat. apud Westmonasterium decimo octauo die Ianuarij, anno regni sui quadragesimo, ratificauit, confirmauit ac stabiliuit, ipsaque ab omnibus regni sui subditis vtriusq; Prouinciæ, Cantuariensis & Eboracensis,

racenſis, quatenus eorum aliquem concernunt, diligenter exequenda, ac obſeruanda authoritate ſua regia propoſuit,promulgauit, & per eaſdem Literas Patentes ſic per eos obſeruari præcepit, iniunxit & mandauit, prout in eiſdem literis Patentibus, Sigillo magno Angliæ ſigillatis pleniùs liquet & apparet.

EXEMPLARIA Licentiæ ſeu facultatis matrimonij abſq; trina Bannorum promulgatione celebrandi in ſingulis Epiſcopatibus obſeruanda.

LICENTIA VBI vterq; vel alter contrahentiùm ſub parentum vel gubernatorum poteſtate exiſtit.

R. *Permiſſione diuina L. Epiſcopus: Dilectis nobis in* Chriſto D. C. *Parochiæ de* B, *filio naturali & legitimo* I. C. *Parochiæ de* F. *generoſo*, & N. O. *puellæ, filiæ naturali & legitimæ* B. O. *Parochiæ de* M. *noſtrarum L. Diœceſeos & Iuriſdictionis, ſalutem: Cùm vos (vti aſſeritur) ad ſolemnizationem matrimonij veri & legitimi de expreſſo conſenſu & aſſenſu parentum & gubernatorum veſtrorum, ac vtriuſque veſtrûm procedere decreueritis: Illudque in facie Eccleſiæ cum ea qua fieri poterit matura celeritate ſolemnizari facere & obtinere magnoperè deſideretis: Nos volentes vt honeſta hæc veſtra deſideria debitum celeriùs conſequantur effectum: Vt igitur matrimonium huiuſmodi in Eccleſia de* F. (exprimendo Eccleſiam alterius contrahentium,

vel parẽtum aut gubernatorum ſuorum) *per Rectorem, Vicarium ſcu Curatum eiuſdem eccleſiæ Bannis matrimonialibus vnica vice tempore ſolemnizationis eiuſdem matrimonij (vti moris eſt) publicè editis, liberè & licitè ſolemnizari facere & obtinere poſſitis & valeatis, poſt cautionem fideiuſſoriam ſufficientem ex parte veſtra interpoſitam, iuxta conſtitutiones authoritate regia nuper editas: Dummodo vobis ratione conſanguinitatis, affinitatis, præcontractus, vel alterius cauſæ cuiuſcunque de Iure prohibitæ nullum legitimum in ea parte obſtiterit impedimentum, nec vlla lis, controuerſia, ſeu querela mota ſit vel pendeat coram aliquo Iudice eccleſiaſtico vel ciuili de matrimonio aliquo contracto vel allegato cum alterutro veſtrum, & Miniſtro eccleſiæ prædictæ priùs conſtiterit, vos ad huiuſmodi matrimonij celebrationem accedere de & cum expreſſo conſenſu parentum vel gubernatorum veſtrorum, ac modò matrimonij huiuſmodi celebratio publicè in eccleſia de* F. *prædict. fiat inter horas octauam & duodecimam antemeridianas, abſque tamen præiudicio Miniſtri eccleſiæ de* M. *vbi dicta* N.O. *Parochiana exiſtit, Licentiam & Facultatem tam vobis contrahentibus, quàm Rectori, Vicario aut Curato eccleſiæ prædictæ deſignatæ matrimoniũ huiuſmodi inter vos ſolemnizandi ſub modo & forma ſuperiùs ſpecificatis, iuxta ritus libri publicarum precum authoritate Parliamenti in ea parte editi & ſtabiliti, necnon omnibus alijs* Chriſti *fidelibus eidem ſolemnizationi intereſſendi, ex certis cauſis legitimis & rationabilibus per nos approbatis, quatenùs in nobis eſt, et Iura regni patiuntur in hac parte, benignè concedimus & impertimur per preſentes.*

Prouiſo

Prouiſo ſemper, quòd ſi alteruter veſtrum clarioris aut illuſtrioris conditionis ſit quàm nobis ſuggeſtum eſt, & quàm ex cognomine & additamento in hijs literis inſertis colligi facilè poteſt, aut ſi aliqua fraus in poſterum appareat vel falſitatis nobis ſuggeſtæ, vel ſuppreſſæ veritatis tempore huius Licentiæ obtentæ : Tunc hæc Licentia noſtra irrita ſit ad omnem Iuris effectum ac ſi omninò conceſſa non fuiſſet : Et eo caſu inhibemus quibuſuis miniſtris (modò præmiſſorum aliquod eis innotuerit) ne ad ſolemnizationem dicti matrimonij procedant, niſi nobis, aut Vicario noſtro in ſpiritualibus generali priùs conſultis : In cuius rei teſtimonium &c.

The miniſter ſhall not ſolemnize this marriage, without the conſent of their parents or gouernours, who are hereby licenſed to marrie.

Si vtraque pars contrahens in viduitate exiſtens ad ſecundas nuptias conuolare facultatem petat, tum omnes clauſulæ parentum conſenſum requirentes omitti poſſunt, ſed Parochiæ vtriuſque contrahentis in Licentia exprimendæ ſunt, ac Parochia vbi matrimonium celebrabitur, deſignanda.

MVSEVM
BRITAN
NICVM

CONSTITVTIONS AND CANONS

Eccleſiaſticall.

Treated vpon by the Biſhop of London, Preſident of the Conuocation for the Prouince of Canterbury, and the reſt of the Biſhops and Clergie of the ſayd Prouince:

And agreed vpon with the Kings Maieſties Licence in their Synode begun at London Anno Dom. 1603. And in the yeere of the raigne of our Soueraigne Lord Iames by the grace of God King of England, France and Ireland the firſt, and of Scotland the 37.

¶ *And now publiſhed for the due obſeruation of them by his* Maieſties authority, vnder the great Seale of England.

IMPRINTED AT LONDON by *Robert Barker*, Printer to the Kings moſt Excellent Maieſtie.

ANNO. 1612.

MUSEUM BRITANNICUM

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IAMES, by the grace of *God King of* England, Scotland, France, *and* Ireland, *defender of the faith. &c, To all to whom these presents shall come, Greeting. Whereas our Bishops, Deanes of our Cathedrall Churches, Archdeacons, Chapters and Colledges, and the other Cleargie of euery Dioceſſe within the Prouince of* Canterbury, *being ſummoned and called by vertue of our Writ directed to the moſt reuerend father in God* IOHN *late Archbiſhop of* Canterbury, *and bearing date the* 31 *day of Ianuarie in the firſt yeere of our Raigne of* England, France, *and* Ireland, *and*

of Scotland the 37. to haue appeared before him in our Cathedrall Church of Saint Paul in London the 20 day of March then next ensuing, or else where, as hee should haue thought it most conuenient, to treat, consent, and conclude vpon certeine difficult, and vrgent affaires mentioned in the saide Writte, Did thereupon at the time appointed, and within the Cathedrall Church of Saint Paul aforesaid, assemble themselues and appeare in Conuocation for that purpose, according to our saide Writ before the right Reuerend Father in God Richard Bishop of London, duely (vpon a second Writ of Ours dated the 9 day of March aforesaid) authorized, appointed and constituted, by reason of the saide Archbishop of Canterbury his death, President of the sayde Conuocation, to execute those things which by vertue of our first Writ did appertaine to him the said Archbishop to haue executed if hee had liued: Wee for diuers vrgent and weightie causes and considerations vs thereunto especially mouing, of our speciall grace, certaine knowledge, and meere motion did by vertue of our Prerogatiue Royall and supreme Authoritie in causes Ecclesiasticall giue and grant by our seuerall Letters Patents vnder our great Seale of England, the one dated the 12. day of Aprill last past, and the other the 25. day of Iune then next following, full, free, and lawfull libertie, licence,

power,

power, and Authoritie vnto the saide Bishop of London President of the said Conuocation, and to the other Bishops, Deanes, Archdeacons, Chapters and Colledges, and the rest of the Clergie before mentioned of the said Prouince, That they from time to time during our first Parliament now prorogued, might conferre, treat, debate, consider, consult, and agree of and vpon such Canons, Orders, Ordinances and Constitutions, as they should thinke necessary, fit, and conuenient for the honour and seruice of Almightie God, the good and quiet of the Church, and the better gouernment thereof to bee from time to time obserued, performed, fulfilled and kept as well by the Archbishops of Canterbury, the Bishops and their Successours, and the rest of the whole Clergie of the saide Prouince of Canterbury in their seuerall Callings, Offices, Functions, Ministeries, Degrees and administrations, as also by all and euery Deane of the Arches, and other Iudge of the saide Archbishops Courts, Gardians of Spiritualties Chancellours, Deanes and Chapters, Archdeacons, Commissaries, officials, Registers, and all and euery other Ecclesiasticall Officers, and their inferiour Ministers whatsoeuer of the same Prouince of Canterbury in their and euery of their distinct Courts, and in the order and maner of their and euery of their proceedings: and by all other persons

within

within this realme, as farre as lawfully being members of the Church, it may concerne them, as in our ſaid Leters Patents amongſt other clauſes more at large doeth appeare. Foraſmuch as the ſayd Biſhop of London, Preſident of the ſayd Conuocation, and others the ſayde Biſhops, Deanes, Archdeacons, Chapters and Colledges, with the reſt of the Clergie hauing met together at the time and place before mentioned, and then and there by vertue of our ſayd authoritie granted vnto them, treated of, concluded, aud agreed vpon certaine Canons, Orders, Ordinances, and Conſtitutions, to the ende and purpoſe by vs limited and preſcribed vnto them, and haue thereupon offered and preſented the ſame vnto Vs, moſt humbly deſiring Vs to giue our royall aſſent vnto their ſayde Canons, Orders, Ordinances, and Conſtitutions, according to the forme of a certaine Statute or Acte of Parliament made in that behalfe in the xxv. yeere of the reigne of King HENRY the eight, and by our ſayd Prerogatiue royall, aud ſupreme Authoritie in cauſes Eccleſiaſticall, to ratifie by our Letters Patents vnder our great Seale of England, and to confirme the ſame: the title and tenour of them being word for word as enſueth.

Conſtitutions

Constitutions and Canons

Ecclesiasticall treated vpon by the Bishop of London, President of the Conuocation for the Prouince of Canterbury, and the rest of the Bishops and Cleargie of the said Prouince: and agreed vpon with the kings Maiesties Licence in their Synode begun at London, Anno. Dom. 1603.

And in the yeere of the Reigne of our Soueraigne Lord IAMES by the grace of God, King of England, France and Ireland the first, and of Scotland the 37.

¶ Of the Church of England.

I.

The Kings Supremacie ouer the Church of England, in causes Ecclesiasticall, to be maintained.

AS our duetie to the Kings most Excellent Maiestie requireth, wee first decree and ordaine, That the Archbishop of Canterbury, (from time to time) all Bishops of this prouince, or Deanes, Archdeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faithfully keepe and obserue, and (as much as in them lieth) shall cause to be obserued and kept of others, all and singular Lawes and Statutes made for the restoring to the Crowne of this kingdome, the ancient iurisdiction ouer the State Ecclesiasticall, and abolishing

of all forreine power repugnant to the same. Furthermore, all Ecclesiasticall persons hauing cure of soules, and all other Preachers, and Readers of Diuinitie Lectures, shall to the vttermost of their wit, knowledge and learning, purely & sincerely (without any colour or dissimulation) teach, manifest, open, and declare foure times euery yeere (at the least) in their Sermons & other Collations and Lectures, That all vsurped and forreine power, (forasmuch as the same hath no establishment nor ground by the Law of God) is for most iust causes taken away and abolished: and that therefore no maner of obedience, or subiection within his Maiesties Realmes and Dominions, is due vnto any such forreine power: but that the Kings power within his Realmes of England, Scotland, and Ireland, and all other his Dominions and Countreyes, is the highest power vnder God, to whom all men, as well inhabitants, as borne within the same, doe by Gods Lawes owe most loyaltie and obedience, afore and aboue all other Power and Potentates in the earth.

II.

Impugners of the Kings Supremacie censured.

WHosoeuer shall hereafter affirme that the Kings Maiestie hath not the same authoritie in causes Ecclesiasticall that the godly Kings had amõgst the Iewes, & Christian Emperors in the Primitiue Church, or impeach in any part his regal Supremacy in the said causes restored to the Crowne, and by the Lawes of this Realme therin established, let him be excommunicated *ipso facto*, and not restored but only by the Archbishop after his repentance

and

and publike reuocation of those his wicked errors.

III.

The Church of England a true and Apostolicall Church.

WHosoeuer shall hereafter affirme, that the Church of Englād by Law established vnder the Kings Maiesty, is not a true and an Apostolicall Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated *ipso facto*, and not restored, but onely by the Archbishop after his repentance and publike reuocation of this his wicked errour.

IIII.

Impugners of the publike worship of God established in the Church of England censured.

WHosoeuer shall hereafter affirme that the forme of Gods worship in the Church of England, established by the Law & conteined in the Booke of Common Prayer, and administration of Sacraments is a corrupt, superstitious, or vnlawfull worship of God, or containeth any thing in it that is repugnant to the Scriptures: let him bee excommunicated *ipso facto*, and not restored but by the Bishop of the place, or Archbishop, after his repentance & publike reuocatiō of such his wicked errors

V.

Impugners of the Articles of Religion established in the Church of England censured.

WHosoeuer shal hereafter affirme that any of the nine & thirtie Articles agreed vpon by the Archbishops, and Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at LONDON, in the yeere of our Lord God,

one thousand fiue hundred sixtie two, for the auoi. ding of diuersities of opinions, and for the establishing of consent touching true Religion, are in any part superstitious or erroneous, or such as hee may not with a good conscience subscribe vnto: let him be excommunicated *ipso facto*, and not restored, but onely by the Archbishop, after his repentance and publike reuocation of such his wicked errors.

VI.

Impugners of the Rites and Ceremonies established in the Church of England censured.

WHosoeuer shall hereafter affirme, that the Rites and Ceremonies of the Church of England by Law established, are wicked, Antichristian, or superstitious, or such as being commaunded by lawfull authoritie, men who are zealously and godly affected, may not with any good conscience approoue them, vse them, or as occasion requireth subscribe vnto them, let him be excommucated *ipso facto*, and not restored, vntil he repent and publikely reuoke such his wicked errors.

VII.

Impugners of the gouernment of the Church of England by Archbishops, Bishops &c. censured.

WHosoeuer shall hereafter affirme, that the gouernment of the Church of England vnder his Maiestie by Archbishops, Bishops, Deanes, Archdeacons, and the rest that beare Office in the same, is Antichristian or repugnant to the word of God: let him bee excommunicated *ipso facto*, and so

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VIII.

Impugners of the forme of conſecrating and ordering Archbiſhops, Biſhops, &c. in the Church of England cenſured.

WHoſoeuer ſhall hereafter affirme or teach, that the forme and manner of making and conſecrating Biſhops, Prieſtes, or Deacons, conteineth any thing in it, that is repugnant to the word of God, or that they who are made Biſhops, Prieſts or Deacons in that forme are not lawfully made, nor ought to bee accounted either by themſelues or by others, to bee truely either Biſhops, Prieſts, or Deacons, vntill they haue ſome other calling to thoſe diuine Offices: let them be excommunicated *ipſo facto*, not to be reſtored vntill he repent and publikely reuoke ſuch his wicked errors.

IX.

Authors of Schiſmes in the Church of England cenſured.

WHoſoeuer ſhall hereafter ſeparate themſelues from the Communion of Saints, as it is approued by the Apoſtles rules in the Church of England, and combine themſelues together in a new brotherhood, accounting the Chriſtians who are conformable to the Doctrine, Gouernement, Rites, and Ceremonies of the Church of England, to bee prophane and vnmeete for them to ioyne within Chriſtian profeſsion: let them bee excommunicated *ipſo facto*, and not reſtored, but by the Archbiſhop, after their repentance and publike reuocation of ſuch their wicked errors.

X.

Maintainers of Schismatickes in the Church of England, censured.

WHosoeuer shall hereafter affirme, That such Ministers as refuse to subscribe to the forme and manner of Gods worship in the Church of England prescribed in the Communion Booke, and their adherents, may truely take vnto them the name of another Church not established by Law, and dare presume to publish it, that this their pretended Church hath of long time groaned vnder the burden of certaine grieuances imposed vpon it, and vpon the members therof before mentioned by the Church of England, and the Orders and Constitutions therein by Law established: Let them be excommunicated, and not restored vntill they repent and publikely reuoke such their wicked errors.

XI.

Maintainers of Conuenticles, censured.

WHosoeuer shall hereafter affirme or maintaine, That there are within this Realme, other meetings assemblies or Congregations of the Kings borne Subiects, then such as by the Lawes of this land are held and allowed, which may rightly challenge to themselues the name of true and lawfull Churches: let him be excommunicated & not restored but by the Archshop, after his repentance and publike reuocation of such his wicked errors.

Maintainers

XII.

Maintainers of Conſtitution made in conuenticles, cenſured.

WHoſoeuer ſhall hereafter affirme that it is lawfull for any ſort of Miniſters and Laypersons, or either of them to ioyne together, and make Rules, Orders, or Conſtitutions in Cauſes Eccleſiaſticall without the Kings authoritie, and ſhall ſubmit themſelues to bee ruled and gouerned by them: let them be excommunicated *ipſo facto*, and not be reſtored vntill they repent, and publikely reuoke thoſe their Wicked and Anabaptiſticall errors.

¶ Of Diuine Seruice and Administration of the Sacraments.

XIII.

Due celebration of Sundayes and Holy-dayes.

ALL maner of perſons within the Church of England ſhall from hencefoorth celebrate and keepe the Lords day, commonly called Sunday, & other Holy dayes according to Gods holy will & pleaſure, & the Orders of the Church of England preſcribed in that behalfe, that is in hearing the word of God read and taught, in priuate & publike praiers, in acknowledging their offences to God & amendment of the ſame, in recõciling themſelues charitably to their neighbours where diſpleaſure hath bene, in often times receiuing the Communion of the body and blood of Chriſt, in viſiting of the poore and ſicke, vſing all godly and ſober converſation.

XIIII.

The preſcript forme of Diuine Seruice to be vſed on Sundayes and holy dayes.

THe Common prayer ſhall bee ſaid or ſung diſtinctly and reuerently vpon ſuch dayes as are appointed to bee kept holy by the Booke of Common prayer, and their Eues, and at conuenient and vſual times of thoſe dayes, and in ſuch place of euery Church as the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinary of the place ſhall thinke meete for the largenes or ſtraitneſſe of the ſame, ſo as the people may be moſt edified. All Miniſters likewiſe ſhal obſerue the Orders, Rites, and Ceremonies preſcribed in the Booke of Common prayer, aſwel in reading the holy Scriptures, and ſaying of praiers, as in adminiſtration of the Sacraments, without either diminiſhing in regard of preaching, or in any other reſpect, or adding any thing in the matter or forme thereof.

XV.

The Letanie to be read on Wedneſdayes and Fridayes.

THe Letanie ſhal be ſaid or ſung when, and as it is ſet downe in the Booke of Common Prayer, by the Parſons, Vicars, Miniſters, or Curates in all Cathedrall, Collegiat, Pariſh Churches and Chappels, in ſome conuenient place, according to the diſcretion of the Biſhop of the Dioceſſe, or Eccleſiaſticall Ordinary of the place. And that wee may ſpeake more particularly, vpon Wedneſdayes and Fridayes weekely, though they be not Holy daies, the Miniſter at the accuſtomed houres of Seruice, ſhall reſort to the Church and Chappell, and warning

ring being giuen to the people by tolling of a bell, ſhall ſay the Letanie preſcribed in the Booke of Common praier: whereunto we wiſh euery Houſeholder dwelling within halfe a mile of the Church, to come or ſend one at the leaſt of his houſhold fit to ioyne with the Miniſter in prayers.

XVI.

Colledges to vſe the preſcript forme of Diuine Seruice.

IN the whole Diuine Seruice, and Adminiſtration of the holy Communion, in all Colledges and Halles in both Vniuerſities, the Orders, Forme and Ceremonies ſhall be duely obſerued as they are ſet downe and preſcribed in the Booke of Common prayer, without any omiſsion or alteration.

XVII.

Students in Colledges to weare Surpliſſes, in time of Diuine Seruice.

ALl Maſters & Fellowes of Colledges or Halles and all the Schollers and Students in either of the Vniuerſities, ſhall in their Churches and Chapels vpon all Sundayes, Holy dayes, and their Eues, at the time of Diuine Seruice weare Surpliſſes, according to the order of the Church of England; and ſuch as are Graduats ſhal agreeably weare with their Surpliſſes, ſuch Hoods as do ſeuerally appertaine to their degrees.

XVIII.

Reuerence and attention to be vſed within the Church in time of Diuine Seruice.

IN the time of Diuine Seruice, and of euery part thereof, all due reuerence is to bee vſed: For it is according to the Apoſtles rule: *Let all things be done decently, and according to Order.* Anſwerable to which Decency and Order, We iudge theſe our directions following: No man ſhall couer his head in the Church or Chappell in the time of Diuine Seruice, except he haue ſome infirmitie, In which caſe let him weare a night-cap or coife. All manner of perſons then preſent ſhal reuerently kneele vpon their knees when the Generall Confeſsion, Letany and other prayers are read, and ſhall ſtand vp at the ſaying of the Beleefe, according to the Rules in that behalfe preſcribed in the Booke of Common Prayer. And likewiſe when in time of Diuine Seruice the Lord IESVS ſhall be mentioned, due and lowly reuerence ſhall bee done by all perſons preſent as it hath bene accuſtomed: teſtifying by theſe outward Ceremonies and geſture, their inward humilitie, Chriſtian reſolution, and due acknowledgement, that the Lord Ieſus Chriſt, the true and eternall Sonne of God, is the onely Sauiour of the world, in whom alone all the Mercies, Graces, and Promiſes of God to mankinde for this life and the life to come are fully and wholy compriſed. None, either man, woman, or childe, of what calling ſoeuer, ſhall bee otherwiſe at ſuch times buſied in the Church, then in quiet attendance to heare, marke,

and

and vnderſtand that which is read, preached, or miniſtred; Saying in their due places audibly with the Miniſter, the Confeſsion, the Lords prayer and the Creed, and making ſuch other anſweres to the publike prayers as are appointed in the booke of Common prayer: neither ſhall they diſturbe the Seruice or Sermon by walking or talking, or any other way nor depart out of the Church during the time of Seruice, and Sermon, without ſome vrgent or reaſonable cauſe.

XIX.

Loyterers not to be ſuffered neere the Church in time of Diuine Seruice.

THe Churchwardens or Queſtmen, and their aſsiſtants, ſhall not ſuffer any idle perſons to abide either in the Churchyard or Church-porch, during the time of diuine Seruice or preaching: but ſhall cauſe them either to come in, or to depart.

XX.

Bread and Wine to be prouided againſt euery Communion.

THe Churchwardens of euery Pariſh againſt the time of euery Communion, ſhall at the charge of the Pariſh, with the aduiſe and direction of the Miniſter, prouide a ſufficient quantity of fine White Bread, and of good & wholeſome Wine for the number of Communicants that ſhall from time to time receiue there; which Wine we require to bee brought to the Communion Table in a cleane and ſweete ſtanding Pot, or Stoope of Pewter, if not of purer mettall.

XXI.

The Communion to be thrice a yeere receiued.

IN euery Pariſh Church and Chappell where Sacraments are to be adminiſtred within this Realme, the holy Communion ſhal be miniſtred by the Parſon, Vicar, or Miniſter, ſo often, and at ſuch times as euery Pariſhioner may Communicat eat the leaſt thrice in the yeere (whereof the Feaſt of Eaſter to bee one) according as they are appointed by the booke of Common Prayer. Prouided, that euery Miniſter as often as he adminiſtreth the Communion, ſhall firſt receiue the Sacrament himſelfe. Furthermore, no Bread or Wine newly brought ſhalbe vſed: but firſt the words of Inſtitution ſhall bee rehearſed when the ſaid Bread and Wine bee preſent vpon the Communion Table. Likewiſe the Miniſter ſhall deliuer both the Bread and the Wine to euery Communicant ſeuerally.

XXII.

Warning to be giuen beforehand for the Communion.

WHereas euery lay perſon is bound to receiue the holy Communion thriſe euery yeere, and many notwithſtanding doe not receiue that Sacrament once in a yeere. Wee doe require euery Miniſter to giue warning to his Pariſhioners publikely in the Church at Morning prayer the Sunday before euery time of his adminiſtring that holy Sacrament, for their better preparation of themſelues: Which ſaid warning, Wee enioyne the ſaid Pariſhioners to accept and obey vnder the penaltie and danger of the Law.

Students

XXIII.

Students in Colledges to receiue the Communion foure times a yeere.

IN all Colledges and Halles within both the Vniuerſities, the Maſters and Fellowes, ſuch eſpecially as haue any Pupils, ſhal be carefull that all their ſaid Pupils, and the reſt that remaine amongſt them bee well brought vp and throughly inſtructed in points of Religion, and that they doe diligently frequent publike Seruice and Sermons, and receiue the holy Communion: which we ordaine to be adminiſtred in all ſuch Colledges and Halles the firſt or ſecond Sundayes of euery Moneth, Requiring all the ſaide Maſters, Fellowes and Schollers, and all the reſt of the Students, Officers & all other the ſeruants there ſo to be ordered, that euery one of them ſhall Communicate foure times in the yeere at the leaſt, kneeling reuerently & decently vpon their knees according to the order of the Communion Booke preſcribed in that behalfe.

XXIIII.

Copes to bee worne in Cathedrall Churches by thoſe that adminiſter the Communion.

IN all Cathedrall and Collegiat Churches, the holy Communion ſhall be adminiſtred vpon principall Feaſt dayes, ſometimes by the Biſhop if he be preſent, and ſometimes by the Deane: and at ſome times by a Canon or Prebendary, the principal Miniſter vſing a decent Cope, and being aſſiſted with the Goſpeller & Epiſtler agreeably according to the Aduertiſements publiſhed *Anno 7. Eliza.* the ſaid Communion to be adminiſtred at ſuch times &

with such limitation, as is specified in the booke of Common prayer. Prouided, that no such limitation by any construction shal be allowed of, but that all Deanes, Wardens, Masters, or heads of Cathedrall and Collegiat Churches, Prebendaries, Canons, Vicars, Peti-canons, Singing men, and all others of the Foundation, shall receiue the Communion foure times yeerely at the least.

XXV.

Surplisses and Hoods to bee worne in Cathedrall Churches when there is no Communion.

IN the time of Diuine Seruice and Prayers in all Cathedrall and Collegiate Churches, when there is no Communion, it shall bee sufficient to weare Surplisses: sauing that all Deanes, Masters, and Heads of Collegiate Churches, Canons and Prebendaries being Graduats, shall daily at the times both of prayer and preaching, weare with their Surplisses, such Hoods as are agreeable to their degrees.

XXVI.

Notorious offenders not to be admitted to the Communion.

NO Minister shall in any wise admit to the receiuing of the holy Communion, any of his Cure or Flocke which be openly knowen to liue in sinne notorious without repentance. Nor any who haue maliciously and openly contended with their neighbours, vntill they shall bee reconciled: Nor any Churchwardens or Sidemen, who hauing taken their Oathes to present to their Ordinaries all such publique offences as they are particularly charged

to enquire of in their ſeueral Pariſhes ſhal (notwithſtanding their ſaide oathes, and that their faithfull diſcharging of them, is the chiefe meanes whereby publike ſinnes and offences may bee reformed and puniſhed) wittingly and willingly, deſperately and irreligiouſly incurre the horrible crime of Periurie, either in neglecting or in refuſing to preſent ſuch of the ſaide enormities and publique offences, as they know themſelues to be committed in their ſaid Pariſhes, or are notoriouſly offenſiue to the Congregation there: although they bee vrged by ſome of their neighbours, or by their Miniſter, or by their Ordinarie himſelfe, to diſcharge their conſciences by preſenting of them, and not to incurre ſo deſperately the ſaid horrible ſinne of periurie.

XXVII.

Schiſmatikes not to be admitted to the Communion.

NO Miniſter when hee celebrateth the Communion, ſhall wittingly adminiſter the ſame to any but to ſuch as kneele, vnder paine of ſuſpenſion, nor vnder the like paine to any that refuſe to be preſent at publike Prayers, according to the Orders of the Church of England, nor to any that are common and notorious deprauers of the Booke of Common prayer, and adminiſtration of the Sacraments, and of the Orders, Rites and Ceremonies therein preſcribed, or of any thing that is contained in any of the Articles agreed vpon in the Conuocation 1562, or of any thing contained in the booke of ordering Prieſts and Biſhops, or to any that haue ſpoken againſt and depraued his Maieſties ſouereigne

reigne Authoritie in cauſes Eccleſiaſticall : Except euery ſuch perſon ſhall firſt acknowledge to the Miniſter before the Churchwardens, his repentance for the ſame, and promiſe by word (if hee cannot write) that he will doe ſo no more : and (except if he can write) he ſhall firſt doe the ſame vnder his hand-writing, to be deliuered to the Miniſter, and by him ſent to the Biſhop of the Dioceſſe, or Ordinarie of the place. Prouided that euery Miniſter ſo repelling any (as is ſpecified either in this or the next precedēt Conſtitution) ſhall vpon complaint, or being required by the Ordinarie, ſignifie the cauſe thereof vnto him, and therein obey his order and direction.

XXVIII.

Strangers not to be admitted to the Communion.

THe Churchwardens or Queſtmen, and their Aſsiſtants, ſhall marke as well as the Miniſter, whether all and euery of the Pariſhioners, come ſo often euery yeere to the holy Communion as the Lawes & our Conſtitutions doe require : and whether any ſtrangers come often and commonly from other Pariſhes to their Church, and ſhall ſhew their Miniſter of them, leſt perhaps they bee admitted to the Lords table amongſt others : which they ſhall forbid, and remit ſuch home to their owne Pariſh Churches and Miniſters, there to receiue the Communion with the reſt of their owne neighbours.

XXIX.

Fathers not to be Godfathers in Baptiſme, nor children not Communicants.

NO Parent ſhall bee vrged to bee preſent, nor bee admitted to anſwere as God-father for his

his owne child: nor any Godfather or Godmother ſhalbe ſuffred to make any other anſwere or ſpeech, then by the Booke of Common prayer is preſcribed in that behalfe. Neither ſhall any perſon be admitted Godfather or Godmother to any childe at Chriſtening or confirmation, before the ſaid perſon ſo vndertaking hath receiued the holy Communion.

XXX.

The lawfull vſe of the Croſſe in Baptiſme explained.

WEe are ſorie that his Maieſties moſt princely care and paines taken in the Conference at Hampton Court, amongſt many other points, touching this one of the Croſſe in Baptiſme, hath taken no better effect with many, but that ſtill the vſe of it in Baptiſme is ſo greatly ſtucke at and impugned. For the further declaration therefore of the true vſe of this Ceremony, and for the remooving of all ſuch ſcruple as might any wayes trouble the conſciences of them who are indeed rightly religious, following the royall ſteps of our moſt worthy King, becauſe he therein followeth the rules of the Scriptures, and the practiſe of the Primitiue Church: we do commend to all the true members of the Church of England theſe our directions and obſeruations enſuing.

Firſt, it is to be obſerued, that although the Iewes and Ethnickes derided both the Apoſtles & the reſt of the Chriſtians for preaching and beleeuing in him who was crucified vpon the Croſſe: yet all, both Apoſtles and Chriſtians were ſo far from being diſcouraged from their profeſsion by the ignominie of the Croſſe, as they rather reioyced and triumphed in it.

Yea, the holy Ghoſt by the mouthes of the Apoſtles did honour the Name of the Croſſe (being hatefull among the Iewes) ſo farre, that vnder it, he comprehended not onely Chriſt crucified, but the force, effects, and merits of his Death and Paſsion, with all the comforts, fruits, and promiſes which we receiue or expect thereby.

Secondly, the honour and dignity of the Name of the Croſſe, begate a reuerend eſtimation euen in the Apoſtles times (for ought that is knowen to the contrary) of the ſigne of the Croſſe: which the Chriſtians ſhortly after vſed in all their actions, thereby making an outward ſhew and profeſsion euen to the aſtoniſhment of the Iewes, that they were not aſhamed to acknowledge him for their Lord and Sauiour, who died for them vpon the Croſſe. And this ſigne they did not onely vſe themſelues with a kinde of glory, when they met with any Iewes; but ſigned therewith their children when they were Chriſtened, to dedicate them by that badge to his ſeruice, whoſe benefits beſtowed vpon them in Baptiſme, the name of the Croſſe did repreſent. And this vſe of the ſigne of the Croſſe in Baptiſme was held in the Primitiue Church, as well by the Greekes as the Latines, with one conſent and great applauſe. At what time, if any had oppoſed themſelues againſt it, they would certainely haue bin cenſured as enemies of the name of the Croſſe, and conſequently of Chriſts merits, the ſigne whereof they could no better endure. This continuall and generall vſe of the ſigne of the Croſſe, is euident by many teſtimonies of the ancient Fathers.

Thirdly,

Thirdly, it muſt be confeſſed that in proceſſe of time, the ſigne of the Croſſe was greatly abuſed in the Church of Rome, eſpecially after that corruption of Poperie had once poſſeſſed it. But the abuſe of a thing doeth not take away the lawfull vſe of it. Nay, ſo far was it from the purpoſe of the Church of England, to forſake & reiect the Churches of Italy, France, Spaine, Germany, or any ſuch like Churches, in all things which they held & practiſed, that as the Apology of the Church of England confeſſeth, it doeth with reuerence retaine thoſe Ceremonies which doe neither endammage the Church of God, nor offend the minds of ſober men: and only departed frō them in thoſe particular points, wherin they were fallen both from themſelues in their ancient integritie, and from the Apoſtolicall Churches which were their firſt founders. In which reſpect, amongſt ſome other very ancient Ceremonies, the ſigne of the Croſſe in Baptiſme hath bin retained in this Church both by the iudgement and practiſe of thoſe reuerend Fathers & great Diuines in the daies of K. Edward the 6. of whom ſome conſtantly ſuffered for the profeſſion of the trueth: and others being exiled in the time of Queene Mary, did after their returne in the beginning of the Reigne of our late dread Soueraigne, continually defend & vſe the ſame. This reſolution and practiſe of our Church hath bene allowed & approoued by the cenſure vpon the Communion Booke in K. Edward the ſixhis dayes, and by the harmony of confeſsions of later yeeres: becauſe in deede the vſe of this ſigne in Baptiſme was euer accompanied heere with ſuch

ſufficient cautions and exceptions againſt all Popiſh Superſtition and errour, as in the like caſes are either fit or conuenient.

Firſt the Church of England ſince the aboliſhing of Popery hath euer held and taught, and ſo doeth hold and teach ſtil, that the ſigne of the croſſe vſed in Baptiſme, is no part of the ſubſtance of that Sacrament. For when the Miniſter dipping the Infant in Water, or laying Water vpon the face of it (as the maner alſo is) hath pronounced theſe words, *I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt*, the Infant is fully and perfectly baptized. So as the ſigne of the Croſſe being afterwards vſed, doeth neither adde any thing to the vertue or perfection of Baptiſme, nor being omitted, doeth detract any thing from the effect and ſubſtance of it.

Secondly, it is apparant in the Communion booke, that the Infant baptized is by vertue of Baptiſme, before it be ſigned with the ſigne of the Croſſe, receiued into the Congregation of Chriſts flocke as a perfect member thereof, and not by any power aſcribed vnto the ſigne of the Croſſe. So that for the very remembrance of the Croſſe, which is very precious to all them that rightly beleeue in *Ieſu Chriſt*, and in the other reſpects mentioned, the Church of England hath reteined ſtill the ſigne of it in Baptiſme: following therein the Primitiue and Apoſtolicall Churches, and accounting it a lawfull outward Ceremonie and honourable Badge, whereby the Infant is dedicated to the ſeruice of him that died vpon the Croſſe, as by the words vſed in the Booke of Common Prayer it may appeare.

Laſtly,

Laſtly, the vſe of the ſigne of the Croſſe in Baptiſme, being thus purged from all Popiſh ſuperſtition and errour, and reduced in the Church of England to the primarie Inſtitution of it vpon thoſe true rules of Doctrine concerning things indifferent, which are conſonant to the word of God, and the iudgements of all the ancient Fathers: We hold it the part of euery priuate man, both Miniſter and other, reuerently to retaine the true vſe of it preſcribed by publike Authority, conſidering that things of themſelues indifferent, doe in ſome ſort alter their natures, when they are either commanded or forbidden by a lawfull Magiſtrate: and may not be omitted at euery mans pleaſure contrary to the Law, when they be commaunded, nor vſed when they are prohibited.

¶ Miniſters their Ordination Function, and Charge.

XXXI.

Foure ſolemne times appointed for the making of Miniſters.

Forasmuch as the ancient Fathers of the Church led by example of the Apoſtles, appointed prayers and Faſts to be vſed at the ſolemne ordering of Miniſters, and to that purpoſe allotted certaine times, in which onely ſacred Orders might bee giuen or conferred: Wee following their holy and Religious example, doe conſtitute and decree, That no Deacons or Miniſters be ordained and made, but

onely vpon the Sundayes immediatly following *Ieiunia quatuor temporum*, commonly called Ember weekes appointed in ancient time for Prayer & Fasting (purposely for this cause at their first Institution) and so continued at this day in the Church of England: and that this be done in the Cathedrall or Parish Church where the Bishop resideth, and in the time of diuine seruice, in the presence not onely of the Archdeacon, but of the Deane and two Prebendaries at the least, or (if they shall happen by any lawfull cause to be let or hindred) in the presence of foure other graue persons being masters of Arts at the least, and allowed for publike Preachers.

XXXII.

None to be made Deacon and Minister, both in one day.

THe Office of a Deacon being a steppe or degree to the Ministerie, according to the iudgement of the ancient Fathers, and the practise of the Primitiue Church: We doe ordaine and appoint, that hereafter no Bishop shall make any person of what qualities or gifts soeuer, a Deacon and a Minister, both together vpon one day: but that the order in that behalfe prescribed in the Booke of making and consecrating Bishops, Priestes, and Deacons, bee strictly obserued. Not that alwayes euery Deacon should bee kept from the Ministerie for a whole yeere, when the Bishop shall find good cause to the contrary: but that there being now foure times appointed in euery yere for the ordination of Deacons and Ministers, there may euer bee some time of trial of their behauiour in the office of Dea-

con,

con, before they be admitted to the Order of Prieſthood.

XXXIII.

The titles of ſuch as are to be made Miniſters.

IT hath beene long ſince prouided by many decrees of ancient Fathers, that none ſhould be admitted either Deacon or Prieſt, who had not firſt ſome certaine place where he might vſe his Function. According to which examples we doe ordaine that hencefoorth no perſon ſhall be admitted into ſacred Orders, except he ſhall at that time exhibite to the Biſhop of whome he deſireth Impoſition of hands a preſentation of himſelfe to ſome Eccleſiaſticall preferment then void in that Dioceſſe: or ſhall bring to the ſaid Biſhop a true and vndoubted Certificate, that either hee is prouided of ſome Church within the ſaid Dioceſſe, where he may attend the Cure of ſoules, or of ſome Miniſters place vacant, either in the Cathedrall Church of that Dioceſſe, or in ſome other Collegiat Church therin alſo ſcituate, where he may execute his Miniſtery: or that he is a Fellow, or in right as a Fellow, or to be a Conduct or Chapleine in ſome Colledge in Cambridge or Oxeford: except he be a Maſter of Arts of fiue yeeres ſtanding, that liueth of his own charge in either of the Vniuerſities: or except by the Biſhop himſelf, that doth ordaine him Miniſter, he be ſhortly after to bee admitted either to ſome Benefice or Curateſhip then void. And if any Biſhop ſhal admit any perſon into the Miniſtery that hath none of theſe titles as is aforeſaid, then he ſhal keepe & maintaine him with all things neceſſary, till hee do preferre

ferre him to ſome Eccleſiaſticall liuing. And if the ſaid Biſhop ſhal refuſe ſo to doe, he ſhalbe ſuſpended by the Archbiſhop being aſsiſted with another Biſhop, from giuing of Orders by the ſpace of a yere.

XXXIIII.

The qualitie of ſuch as are to be made Miniſters.

NO Biſhop ſhall henceforth admit any perſon into ſacred Orders which is not of his owne Dioceſſe, except he be either of one of the Vniuerſities of this Realme, or except he ſhall bring letters Dimiſſorie (ſo termed) from the Biſhop of whoſe Dioceſſe he is, and deſiring to be a Deacon, is three and twentie yeeres old, and to be a Prieſt foure and twenty yeeres complete, and hath taken ſome degree of Schoole in either of the ſayd Vniuerſities, or at the leaſt, except he be able to yeeld an account of his Faith in Latine, according to the Articles of Religion approoued in the Synode of the Biſhops and Cleargie of this Realme 1562. and to confirme the ſame by ſufficient teſtimonies out of the holy Scriptures; and except moreouer, he ſhall then exhibite letters Teſtimoniall of his good life and conuerſation vnder the Seale of ſome Colledge in Cambridge or Oxford, where before he remained, or of three or foure graue Miniſters, together with the ſubſcription and teſtimonie of other credible perſons, who haue knowen his life and behauiour by the ſpace of three yeeres next before.

XXXV.

The examination of ſuch as are to be made Miniſters.

THe Biſhop before he admit any perſon to holy Orders, ſhall diligently examine him in the preſence

fence of thoſe Miniſters that ſhall aſsiſt him at the Impoſition of hands. And if the ſaid Biſhop haue any lawfull impediment, he ſhall cauſe the ſaid Miniſters carefully to examine euery ſuch perſon ſo to be ordered. Prouided that they who ſhall aſsiſt the Biſhop in examining and laying on of hands, ſhall be of his Cathedrall Church if they may conueniently, be had, or other ſufficient Preachers of the ſame Dioceſſe, to the number of three at the leaſt. And if any Biſhop or Suffragan ſhall admit any to ſacred Orders who is not ſo qualified and examined, as before wee haue ordeined: the Archbiſhop of this Prouince hauing notice thereof, and being aſsiſted therein by one Biſhop, ſhall ſuſpend the ſayd Biſhop or Suffragan ſo offending, from making either Deacons or Prieſts for the ſpace of two yeeres.

XXXVI.

Subſcription required of ſuch as are to bee made Miniſters.

NO perſon ſhall hereafter bee receiued into the Miniſtery, nor either by Inſtitution or Collation admitted to any Eccleſiaſticall liuing, nor ſuffered to preach, to Catechize, or to be a Lecturer, or Reader of Diuinity in either Vniuerſitie, or in any Cathedrall or Collegiat Church, City or Market Town, pariſh Church, Chappell, or in any other place within this Realme, except hee bee licenſed either by the Archbiſhop, or by the Biſhop of the Dioceſſe, (where he is to be placed) vnder their hands and Seales, or by one of the two Vniuerſities vnder their ſeale likewiſe, and except hee ſhall firſt ſub-

scrib to these three Articles following, in such manner and sort as we haue here appointed.

1 That the Kings Maiesty vnder God, is the only supreme Gouernour of this Realme, & of all other his Highnes Dominions and Countries, aswell in all spirituall or Ecclesiasticall things or causes, as Temporall: and that no forreine Prince, Person, Prelate, State, or Potentate, hath or ought to haue any Iurisdiction, Power, Superioritie, Prehemi-nence, or Authoritie Ecclesiasticall or Spirituall, within his Maiesties said Realmes, Dominions, and Countries.

2 That the Booke of Common prayer, and of ordering of Bishops, Priests and Deacons, containeth in it nothing contrary to the word of God, and that it may lawfully be vsed, and that hee himselfe will vse the forme in the said Booke prescribed in publike Prayer, and Administration of the Sacraments, and none other.

3 That hee alloweth the booke of Articles of Religõ agreed vpon by the Archbishops & Bishops of both Prouinces, and the whole Cleargie in the Conuocation holden at London in the yeere of our Lord God, one thousand fiue hundred sixety and two: and that hee acknowledgeth all and euery the Articles therein contained being in number nine & thirty, besides the ratification, to be agreeable to the word of God.

To these three Articles whosoeuer will subscribe he shall for the auoiding of all ambiguites subscribe in this order and fourme of words, setting down both his christen and surname, *viz.* I N. N. *do willingly*

willingly and ex animo *ſubſcribe to theſe three Articles aboue mentioned, and to all things that are conteined in them*, And if any Biſhop ſhall ordaine, admit, or licence any as is aforeſayd, except he firſt haue ſubſcribed in manner and forme as here wee haue appointed, hee ſhall be ſuſpended from giuing of Orders and Licences to preach for the ſpace of twelue months. But if either of the Vniuerſities ſhal offend therein, we leaue them to the danger of the Law and his Maieſties cenſure.

XXXVII.

Subſcription before the Dioceſan.

NOne licenced as is aforeſayd, to Preach, Reade Lecture, or Catechize, comming to reſide in any Dioceſſe, ſhall bee permitted there to Preach, Reade Lecture, Catechiſe, or miniſter the Sacraments, or to execute any other Eccleſiaſticall function (by what authority ſoeuer hee be thereunto admitted) vnleſſe hee firſt conſent and ſubſcribe to the three Articles before mentioned, in the preſence of the Biſhop of the Dioces wherin he is to Preach, Reade Lecture, Catechiſe or adminiſter the Sacraments as aforeſaid,

XXXVIII.

Reuolters after ſubſcription cenſured.

IF any Miniſter after hee hath once ſubſcribed to the ſaid three Articles, ſhall omit to vſe the forme of Prayer, or any of the Orders or Ceremonies prescribed in the Communion Booke, let him bee

ſuſpended: and if after a moneth he doe not reforme and ſubmit himſelfe, let him be excommunicated: and then if he ſhall not ſubmit himſelfe within the ſpace of another moneth, let him be depoſed from the Miniſtery.

XXXIX.

Cautions for Inſtitution of Miniſters into Benefices.

NO Biſhop ſhall inſtitute any to a Benefice, who hath beene ordained by any other Biſhop, except hee firſt ſhew vnto him his Letters of Orders, and bring him a ſufficient teſtimony if his former good life and behauiour, if the Biſhop ſhall require it: and laſtly ſhall appeare vpon due examination to be worthy of his Miniſtery.

XL.

An Oath againſt Symonie at inſtitution into Benefices.

TO auoide the deteſtable ſinne of Symony, Becauſe buying and ſelling of Spirituall and Eccleſiaſticall Functions, Offices, promotions, Dignities, and Liuings is execrable before God: therefore the Archbiſhop and all and euery Biſhop or Biſhops, or any other perſon or perſons, hauing authority to admit, Inſtitute, Collate, Inſtall, or to confirme the Election of any Archbiſhop, Biſhop, or other perſon or perſons to any Spirituall or Eccleſiaſticall Function, Dignity, Promotion, Title, Office, Iuriſdiction, Place, or Benefice with Cure or without Cure, or to any Eccleſiaſticall liuing whatſoeuer, ſhall before euery ſuch Admiſsion, Inſtitution, Collation, Inſtallation or Confirmation of Election, reſpectiuely

reſpectiuely miniſter to euery parſon hereafter to be admitted, Inſtituted, Collated, Inſtalled, or confirmed in or to any Archbiſhopricke, Biſhopricke, or other Spirituall or Eccleſiaſticall Function, Dignite, Promotion, Title, Office, Iuriſdiction, Place or Benefice, with Cure or without Cure, or in any Eccleſiaſticall liuing whatſoeuer, this Oath in maner and forme following, the ſame to be taken by euery one whom it concerneth in his owne perſon, and not by a Proctor: *I N. N doe ſweare, That I haue made no Symoniacall paiment, contract or promiſe, directly or indirectly, by my ſelfe or by any other to my knowledge, or with my conſent, to any perſon or perſons whatſoeuer, for or concerning the procuring and obtayning of this Eccleſiaſticall Dignity, Place, Preferment, Office or Liuing*, (reſpectiuely and particularly naming the ſame whereunto he is to be Admitted, Inſtituted, Collated, Inſtalled or Confirmed) *nor will at any time hereafter performe or ſatiſſie any ſuch kind of paiment, contract or promiſe made by any other without my knowledge or conſent; So helpe me God through Ieſus Chriſt.*

XLI.

Licences for Pluralitie of Benefices limited, and Reſidence enioyned.

NO Licenſe or Diſpenſation for the keeping of more Benefices with Cure then one, ſhall bee granted to any, but ſuch onely as ſhall bee thought very well worthy for his learning, and very well able and ſufficient to diſcharge his duety, that is, who ſhall haue taken the degree of a Maſter of Arts at the leaſt in one of the Vniuerſities of this Realme,

and bee a publike and ſufficient Preacher licenſed. Prouided alwiaes that he be by a good and ſufficient caution bound to make his perſonall Reſidence in each his ſaid Benefices for ſome reaſonable time in euery yeere: and that the ſaid Benefices be not more then thirty miles diſtant aſunder: and laſtly that he haue vnder him in the Benefice where he doeth not reſide a Preacher lawfully allowed, that is able ſufficiently to teach and inſtruct the people.

XLII.

Reſidence of Deanes in their Churches.

EVery Deane, Maſter, or Warden, or chiefe Gouernour of any Cathedrall or Collegiat Church ſhall be reſident in his ſaid Cathedrall or Collegiate Church foureſcore and ten dayes *Coniunctim* or *Diuiſim* in euery yeere at the leaſt, and then ſhal continue there in preaching the word of God, and keeping good hoſpitality, except he ſhall be otherwiſe let with weighty and vrgent cauſes to bee approoued by the Biſhop of the Dioceſſe, or in any other lawfull ſort diſpenſed with. And when he is preſent, hee, with the reſt of the Canons or Prebendaries reſident, ſhall take ſpeciall care, that the Statutes and lawdable Cuſtomes of their Church, (not being contrary to the worde of God, or Prerogatiue Royall) the Statutes of this Realme being in force concerning Eccleſiaſtical Order, and al other Conſtitutions now ſet foorth and confirmed by his Maieſties Authority, and ſuch as ſhall bee lawfully enioyned by the Biſhop of the Dioceſſe in his Viſitation according to the Statutes and Cuſtomes of

the

the ſame Church, or the Eccleſiaſticall Lawes of this Realme, be deligently obſerued, and that the Petty Canons, Vicars chorall, and other Miniſters of their Church bee vrged to the ſtudy of the holy Scriptures: and euery one of them to haue the New Teſtament not onely in Engliſh, but alſo in Latine.

XLIII.

Deanes & Prebendaries to preach during their Reſidence.

THe Deane, Maſter, Warden, or chiefe Gouernour, Prebendaries and Canons in euery Cathedrall and Collegiate Church, ſhall not onely preach there in their owne perſons ſo often as they are bound by Lawe, Statute, Ordininance, or Cuſtome: but ſhall likewiſe preach in other Churches of the ſame Dioceſſe where they are reſident, and eſpecially in thoſe places whence they or their Church receiue any yeerely rents or profits. And in caſe they themſelues bee ſicke, or lawfully abſent, they ſhall ſubſtitute ſuch licenſed Preachers to ſupply their turnes, as by the Biſhop of the Dioceſſe ſhal be thought meet to preach in Cathedrall Churches. And if any otherwiſe neglect or omit to ſupply his courſe, as is aforeſaid, the offendour ſhall be puniſhed by the biſhop, or by him or them to whom the Iuriſdiction of that Church appertaineth, according to the quality of the offence.

XLIIII.

Prebendaries to be Reſident vpon their Benefices.

NO Prebendaries nor Canons in Cathedrall or Collegiate Churches, hauing one or more Bene-

Benefices with Cure (and not being Residentiaries in the same Cathedral or Collegiate Churches) shal vnder colour of the saide Prebends, absent themselues from their Benefices with Cure, aboue the space of one moneth in the yeere, vnlesse it bee for some vrgent cause, and certaine time to bee allowed by the Bishop of the Diocesse. And such of the said Canons and Prebendaries as by the Ordinances of the said Cathedrall or Collegiate Churches do stand bound to bee resident in the same, shall so among themselues sort and proportion the times of the yeere, concerning residence to be kept in the said Churches, as that some of them alwayes shal be personally resident there: and that all those who be, or shall be Residentiaries in any Cathedrall or Collegiat Church, shall after the dayes of their Residencie appointed by their locall Statutes or Customes expired, presently repaire to their Benefices, or some one of them, or to some other Charge where the Law requireth their presence, their to discharge their dueties according to the Laws in that case prouided. And the Bishop of the Diocesse shall see the same to be duely performed and put in execution.

XLV.

Beneficed Preachers being resident vpon their liuings to preach euery Sunday.

EVery Beneficed man allowed to be a Preacher, and residing on his Benefice, hauing no lawfull impediment, shall in his owne Cure, or in some other Church or Chappell where hee may conueniently neere adioyning, (where no Preacher is) preach

preach one Sermon euery Sunday of the yeere, wherein hee ſhall ſoberly and ſincerely diuide the word of trueth to the glory of God, and to the beſt edification of the people.

XLVI.

Beneficed men not Preachers to procure monethly Sermons.

EVery beneficed man not allowed to bee a Preacher, ſhall procure Sermons to bee preached in his Cure once in euery moneth at the leaſt, by preachers lawfully licenced, if his liuing in the iudgement of the Ordinarie, will be able to beare it. And vpon euery Sunday when there ſhall not bee a Sermon preached in his Cure, hee or his Curate ſhall read ſome one of the Homilies preſcribed, or to bee preſcribed by authoritie to the intents aforeſaid.

XLVII.

Abſence of beneficed men to be ſupplied by Curates that are allowed Preachers.

EVery Beneficed man licenſed by the Lawes of this Realme, vpon vrgent occaſions of other ſeruice not to reſide vpon his Benefice, ſhall cauſe his Cure to be ſupplied by a Curate that is a ſufficiẽt and licenced Preacher, if the worth of the Benefice will beare it. But whoſoeuer hath two benefices, ſhal maintaine a Preacher licẽſed, in the Benefice where he doth not reſide, except hee preach himſelfe at both of them vſually.

XLVIII.

None to be Curates but allowed by the Bishop.

NO Curate or Minister shalbe permitted to serue in any place, without Examination and Admission of the Bishop of the Diocesse or Ordinarie of that place hauing Episcopall Iurisdiction, in writing vnder his hand and seale, hauing respect to the greatnesse of the Cure, and meetnesse of the party. And the said Curates and Ministers if they remooue from one Diocesse to another, shall not bee by any meanes admitted to serue without testimonie of the Bishop of the Diocesse, or Ordinarie of the place as aforesaid, whence they come, in writing of their honestie, abilitie, and conformitie to the Ecclesiasticall Lawes of the Church of England. Nor any shall serue more then one Church or Chappell vpon one day, except that Chappell be a member of the Parish Church, or vnited thereunto: and vnlesse the said Church or Chappel where such a Minister shal serue in two places be not able in the iudgement of the Bishop or Ordinarie as aforesaid, to maintaine a Curate.

XLIX.

Ministers not allowed Preachers, may not expound.

NO person whatsoeuer not examined and approued by the Bishop of the Diocesse, or not licensed as is aforesaid for a sufficient or conuenient Preacher, shall take vpon him to expound in his owne Cure or elsewhere, any Scripture, or matter, or doctrine, but shall onely study to reade plainely and aptly (without glozing or adding) the *Homilies* already set foorth, or hereafter to bee published by

lawfull

lawfull Authority, for the Confirmation of the true Faith, and for the good instruction and edification of the people.

L.

Strangers not admitted to Preach without shewing their Licence.

NEither the Minister, Churchwardens, nor any other Officers of the Church, shall suffer any man to preach within their Churches or Chappels, but such as by shewing their Licence to preach, shal appeare vnto them to bee sufficiently authorized thereunto, as is aforesaid.

LI.

Strangers not admitted to preach in Cathedrall Churches without sufficient authoritie.

THe Deanes, Presidents, and Residentiaries of any Cathedral or Collegiate Church, shal suffer no stranger to preach vnto the people in their Churches, except they be allowed by the Archbishop of the Prouince, or by the Bishop of the same diocesse, or by either of the Vniuersities. And if any in his Setmon shal publish any Doctrine, either strange or disagreeing from the word of God, or from any of the Articles of Religion agreed vpon in the Conuocation house, *Anno 1562.* or from the book of Common prayers, the Deane or the Residents shall by their letters subscribed with some of their handes that heard him, so soone as may bee, giue notice of the same to the Bishop of the Diocesse, that he may determine the matter, and take such order therein as he shall thinke conuenient.

LII.

The names of ſtrange Preachers to be noted in a booke.

THat the Biſhop may vnderſtand (if occaſion ſo require) what Sermons are made in euery Church of his Dioceſſe, and who preſume to preach without Licenſe: the Churchwardens and Sidemen ſhal ſee that the names of all preachers which come to their Church from any other place, be noted in a booke, which they ſhal haue ready for that purpoſe wherein euery preacher ſhal ſubſcribe his name, the day when he preached, and the name of the Biſhop of whom he had licence to preach.

LIII.

No publike oppoſition betweene Preachers.

IF any Preacher ſhall in the Pulpit particularly, or namely of purpoſe, impugne or confute any doctrine deliuered by any other Preacher in the ſame Church, or in any Church neere adioyning, before he hath acquainted the Biſhop of the Dioceſſe therwith, & receiued order from him what to do in that caſe, becauſe vpon ſuch publike diſſenting and contradicting there may grow much offence & diſquietneſſe vnto the people: the Churchwardens or partie grieued ſhall foorthwith ſignifie the ſame to the ſaid Biſhop, & not ſuffer the ſaid preacher any more to occupy that place which he hath once abuſed, except he faithfully promiſe to forbeare all ſuch matter of contention in the Church, vntill the Biſhop hath taken further order therein: who ſhall withall conuenient ſpeed ſo proceed therein, that publike ſatisfaction may bee made in the Congregation where

where the offence was giuen. Prouided, that if either of the parties offending do appeale, he ſhal not be ſuffered to preach *pendente lite*.

LIIII.

The Licences of preachers refuſing Conformitie, to bee voyd.

IF any man Licenced heretofore to Preach, by any Archbiſhop, Biſhop, or by either of the Vniuerſities, ſhall at any time from henceforth refuſe to conforme himſelfe to the Lawes, Ordinances, & Rites Eccleſiaſtical eſtabliſhed in the Church of England, hee ſhall bee admoniſhed by the Biſhop of the Dioceſſe, or Ordinarie of the place, to ſubmit himſelfe to the vſe and due exerciſe of the ſame. And if after ſuch admonition, he doe not conforme himſelfe within the ſpace of one moneth, Wee determine and decree, that the Licence of euery ſuch Preacher ſhall thereupon bee vtterly voide and of none effect.

LV.

The forme of a Prayer to be vſed by Preachers before their Sermons.

BEfore all Sermons, Lectures, and Homilies, Preachers and Miniſters ſhall mooue the people to ioyne with them in praier in this forme, or to this effect, as briefly as conueniently they may. Ye ſhall pray for Chriſts holy Catholike Church, that is, for the whole Congregation of Chriſtian people diſperſed throughout the whole world, and eſpecially for the Churches of England, Scotland and Ireland. And herein I require you moſt eſpecially

to pray for the Kings moſt excellent Maieſtie our Soueraigne Lord IAMES, King of England, Scotland, France, and Ireland, Defendour of the Faith, and Supreme Gouernour in theſe his Realmes, and all other his Dominions and Countreyes, ouer all perſons, in all cauſes aſwell Eccleſiaſticall as Temporall. Ye ſhall alſo pray for our gracious Queene ANNE, the Noble Prince CHARLES, FREDERICK Prince Electour Palatine, and the Lady ELIZABETH his wife. Ye ſhall alſo pray for the Miniſters of Gods holy word and Sacraments, aſwell Archbiſhops and Biſhops, as other Paſtours and Curates. Yee ſhall alſo pray for the Kings moſt honourable Counſell, and for all the Nobilitie and Magiſtrates of this Realme, that all and euery of theſe in their ſeuerall Callings, may ſerue truely and painefully to the glory of God, and the edifying and well gouerning of his people, remembring the account that they muſt make. Alſo yee ſhall pray for the whole Commons of this Realme, that they may liue in true Faith and Feare of God, in humble obedience to the King, and brotherly charitie one to another. Finally, let vs praiſe God for all thoſe which are departed out of this life in the Faith of Chriſt, and pray vnto God that wee may haue grace to direct our liues after their good example: that this life ended, wee may bee made partakers with them of the glorious Reſurrection in the life Euerlaſting. Alwayes concluding with the Lords prayer.

Preach-

LVI.

Preachers and Lecturers to reade diuine Seruice and adminiſter the Sacraments twice a yeere at the leaſt.

EVery Miniſter being poſſeſſed of a Benefice that hath Cure and charge of ſoules, although he chiefly attend to preaching and hath a Curate vnder him to execute the other duties, which are to be performed for him in the Church, and likewiſe euery other ſtipendarie Preacher that readeth any Lecture, or Catechiſeth, or Preacheth in any Church or Chappell, ſhall twiſe at the leaſt euery yeere reade himſelfe the Diuine Seruice, vpon two ſeuerall Sundayes, publikely and at the vſuall times, both in the Forenoone and Afternoone in the Church which he ſo poſſeſſeth, or where he Readeth, Catechizeth or Preacheth as is aforeſaid, and ſhall likewiſe as often in euery yeere adminiſter the Sacraments of Baptiſme (if there be any to be baptiſed) and of the Lords Supper, in ſuch manner and forme, and with the obſeruation of all ſuch Rites and Ceremonies as are preſcribed by the Booke of Common prayer in that behalfe: which if hee doe not accordingly performe, then ſhall hee that is poſſeſſed of a Benefice (as before) bee ſuſpended: and hee that is but a Reader, Preacher, or Catechizer, be remoued from his place by the Biſhop of the Dioceſſe, vntill hee or they ſhall ſubmit themſelues to performe all the ſaid duties, in ſuch manner and ſort as before is preſcribed.

LVII.

The Sacraments not to be refused at the hands of vnpreaching Ministers.

WHeras diuers Persons seduced by false Teachers, doe refuse to haue their children baptized by a Minister that is no Preacher, and to receiue the holy Communion at his handes in the same respect, as though the vertue of those Sacraments did depend vpon his abilitie to preach: Forasmuch as the doctrine both of Baptisme and of the Lords Supper is sufficiently set downe in the booke of Common prayer to be vsed at the administration of the said Sacraments, as nothing can be added vnto it that is materiall and necessary: Wee doe require and charge euery such person seduced as aforesaid, to reforme that their wilfulnesse, and to submit himselfe to the order of the Church in that behalfe, both the said Sacraments being equally effectuall, whether they be ministred by a Minister that is no preacher, or by one that is a Preacher. And if any hereafter shall offend herein, or leaue their owne Parish Churches in that respect, and Communicate or cause their children to bee Baptized in other Parishes abroad, & will not be mooued thereby to reforme that their errour and vnlawfull course: let them bee presented to the Ordinary of the place by the Minister, Church wardens, and Sidemen or Questmen of the Parishes where they dwell, and there receiue such punishment by Ecclesiastical censures, as such obstinancy doth worthily deserue: that is, Let them (persisting in their wilfulnesse) bee suspended, and then after a moneths

further

further obſtinacie, Excommunicated. And likewiſe if any Parſon, Vicar or Curate, ſhall after the publiſhing hereof, either receiue to the Communion any ſuch perſons which are not of his owne Church and Pariſh, or ſhall Baptize any of their children, thereby ſtrengthening them in their ſaide errours, Let him be ſuſpended, and not releaſed thereof, vntill he doe faithfully promiſe that hee will not afterwards offend therein.

LVIII.

Miniſters reading Diuine Seruice, and Adminiſtring the Sacraments, to weare Surpliſſes, and Graduats, therewithall Hoods.

EVery Miniſter ſaying the publike prayers, or miniſtring the Sacraments or other Rites of the Church, ſhal weare decently and comely a Surpliſſe with ſleeues, to bee prouided at the charge of the Pariſh. And if any queſtion ariſe touching the matter, decencie, or comelineſſe thereof, the ſame ſhall be decided by the diſcretion of the Ordinary. Furtheremore ſuch Miniſters as are Graduats, ſhall weare vpon their Surpliſſes at ſuch times, ſuch Hoods as by the orders of the Vniuerſities are agreeable to their degrees, which no Miniſter ſhall weare (being no Graduat) vnder paine of ſuſpenſion. Notwithſtanding it ſhall be lawfull for ſuch Miniſters as are not Graduats, to weare vpon their Surpliſſes in ſtead of Hoods, ſome decent Tippet of blacke, ſo it be not ſilke.

LIX.

Miniſters to Catechiſe euery Sunday.

EVery Parſon, vicar, or Curate, vpon euery Sunday and Holy day before Euening prayer, ſhall for halfe an houre or more, examine & inſtruct the youth and ignorant perſons of his Pariſh in the ten Commandements, the Articles of the Beliefe, and in the Lords prayer: and ſhall diligently heare, inſtruct, and teach them the Catechiſme ſet foorth in the Booke of Common prayer. And all Fathers, Mothers, Maſters, and Miſtreſſes, ſhall cauſe their children, ſeruants, and apprentiſes, which haue not learned the Catechiſme, to come to the Church at the time appointed, obediently to heare, and to be ordered by the Miniſter, vntill they haue learned the ſame. And if any Miniſter neglect his duetie herein, let him bee ſharpely reprooued vpon the firſt complaint, and true notice thereof giuen to the Biſhop or Ordinarie of the place, If after ſubmitting himſelfe, he ſhall wilfully offend therein againe, let him bee ſuſpended. If ſo the third time, there being little hope that he will be therein reformed, then Excommunicated, and ſo remaine vntill he will be reformed. And likewiſe if any of the ſayd Fathers, Mothers, Maſters, or Miſtreſſes, Children, Seruants, or Apprentiſes ſhall neglect their dueties, as the one ſort in not cauſing them to come, and the other in refuſing to learne, as aforeſayd, Let them be ſuſpended by their Ordinaries, (if they bee not children) and if they ſo perſiſt by the ſpace of a moneth, then let them be Excommunicated,

Confir-

LX.

Confirmation to be performed once in three yeeres.

FOraſmuch as it hath bin a ſolemne, ancient and laudable Cuſtome in the Church of God, continued from the Apoſtles times, that all Biſhops ſhould lay their hands vpon children Baptized and inſtructed in the Catechiſme of Chriſtian Religion, praying ouer them, and bleſsing them, which wee commonly call *Confirmation*, and that this holy action hath beene accuſtomed in the Church in former ages, to be performed in the Biſhops Viſitation euery third yeere: We will and appoint, that euery Biſhop, or the Suffragan in his accuſtomed Viſitation, do in his owne perſon carefully obſerue the ſayd Cuſtome. And if in that yeere by reaſon of ſome infirmitie, hee be not able perſonally to viſit, then he ſhall not omit the execution of that duetie of *Confirmation* the next yeere after, as hee may conueniently.

LXI.

Miniſters to prepare children for Confirmation.

EVery Miniſter that hath Cure and charge of ſoules, for the better accõpliſhing of the Orders preſcribed in the Booke of Common prayer concerning Confirmation, ſhall take ſuch eſpeciall care as that none may bee preſented to the Biſhop for him to lay his hands vpon, but ſuch as can render an account of their Faith according to the Catechiſme in the ſaid Booke contained. And when the Biſhop ſhall aſsigne any time for the performance of that part of his duetie, euery ſuch Miniſter ſhall

vse his best endeuour to prepare and make able, and likewise to procure as many as hee can to bee then brought, and by the Bishop to be confirmed.

LXII.

Ministers not to marrie any person without Bannes or Licence.

NO Minister vpon paine of suspension *per triennium ipso facto*, shall celebrate Matrimonie betweene any persons without a Faculty or Licence granted by some of the Persons in these our Constitutions expressed, except the Bannes of Matrimonie haue bene first published three seuerall Sundayes or Holy dayes in the time of Diuine Seruice in the Parish Churches and Chappels where the said parties dwell, according to the Booke of Common Prayer. Neither shall any Minister vpon the like paine vnder any pretence whatsoeuer, ioyne any persons so licensed in Marriage at any vnseasonable times, but onely betweene the houres of eight and twelue in the forenoone, nor in any priuate place, but either in the said Churches or Chappels where one of them dwelleth, and likewise in time of Diuine Seruice: nor when Bannes are thrice asked (and no Licence in that respect necessarie) before the Parents or Gouernours of the parties to be married, being vnder the age of twentie and one yeeres, shall either personally, or by sufficient testimonie, signifie vnto him their consents giuen to the sayd Marriage.

LXIII.

Miniſters of exempt Churches not to marrie without Bannes or Licence.

EVery Miniſter who ſhal hereafter celebrate Mariage betwixt any perſons contrary to our ſayde Conſtitutions, or any part of them, vnder colour of any peculiar Libertie or Priuiledge claimed to appertaine to certaine Churches and Chappels, ſhall bee ſuſpended *per triennium*, by the Ordinarie of the place where the offence ſhall bee committed. And if any ſuch Miniſter ſhall afterwards remooue from the place where he hath committed that fault before he be ſuſpended, as is aforeſaid, then ſhall the Biſhop of the Dioceſſe, or Ordinarie of the place where hee remaineth, vpon Certificate vnder the Hand and Seale of the other Ordinary from whoſe Iuriſdiction he remooued, execute that cenſure vpon him.

LXIIII.

Miniſters ſolemnely to bid Holy dayes.

EVery Parſon, Vicar, or Curate ſhall in his ſeuerall charge declare to the people euery Sunday at the time appointed in the Communion Booke, whether there be any Holy dayes or Faſting dayes the weeke following. And if any doe hereafter wittingly offend herein, and being once admoniſhed thereof by his Ordinarie, ſhall againe omit that duetie: let him bee cenſured according to Lawe, vntill hee ſubmit himſelfe to the due performance of it.

LXV.

Miniſters ſolemnely to denounce Recuſants and Excommunicate.

ALl Ordinaries ſhall in their ſeuerall Iuriſdictions carefully ſee and giue order, that aſwell thoſe who for obſtinate refuſing to frequent diuine ſeruice eſtabliſhed by publike authority within this Realme of England, as thoſe alſo (eſpecially of the better ſort and condition) who for notorious contumacie or other notable crimes ſtand lawfully excommunicate, (vnleſſe within three moneths immediatly after the ſaid ſentence of Excommunication pronounced againſt them, they reforme themſelues, and obtaine the benefit of Abſolution) be euery ſixe moneths enſuing, aſwell in the Pariſh Church, as in the Cathedrall Church of the Dioceſſe in which they remaine, by the Miniſter openly in time of Diuine Seruice vpon ſome Sunday denounced and declared Excommunicate, that others may bee thereby both admoniſhed to refraine their company and ſocietie, and excited the rather to procure out a Writ *De Excommunicato capiendo*, thereby to bring and reduce them into due order and obedience. Likewiſe the Regiſter of euery Eccleſiaſticall Court, ſhall yerely betweene Michaelmas and Chriſtmas, duely certifie the Archbiſhop of the Prouince of all and ſinguler the premiſſes aforeſaid.

LXVI.

Miniſters to conferre with Recuſants.

EVery Miniſter being a Preacher, and hauing any Popiſh Recuſant or Recuſants in his Pariſh

and

and thought fit by the Biſhop of the Dioceſſe, ſhall labour diligently with them from time to time, thereby to reclaime them from their errours. And if he be no Preacher, or not ſuch a Preacher, then he ſhall procure, if hee can poſsibly, ſome that are Preachers ſo quallified, to take paines with them for that purpoſe. If he can procure none, then hee ſhall informe the Biſhop of the Dioceſſe thereof, who ſhall not onely appoint ſome neighbour Preacher or Preachers adioyning to take that labour vpon them, but himſelfe alſo (as his important affaires wil permit him) ſhall vſe his beſt endeuour by inſtruction, perſwaſion, and all good meanes he can deuiſe, to reclaime both them and al other within his Dioceſſe ſo affected.

LXVII.

Miniſters to viſite the ſicke.

WHen any perſon is dangerouſly ſicke in any Pariſh, the Miniſter or Curate (hauing knowledge thereof) ſhall reſort vnto him or her, (if the diſeaſe be not known or probably ſuſpected to be infectious) to inſtruct and comfort them in their diſtreſſe, according to the order of the Communion booke, if hee be no Preacher: or if he be a Preacher, then as he ſhall thinke moſt needfull & conuenient. And when any is paſsing out of this life, a Bel ſhalbe tolled, and the Miniſter ſhall not then ſlacke to doe his laſt duetie. And after the parties death (if it ſo fall out) there ſhall bee rung no more but one ſhort peale, and one other before the buriall, and one other after the buriall.

Mini-

LXVIII.

Miniſters not to refuſe to Chriſten or burie.

NO Miniſter ſhall refuſe or delay to Chriſten any childe according to the forme of the Booke of Common prayer, that is brought to the Church to him vpon Sundayes or Holy-dayes to bee chriſtened, or to bury any corps that is brought to the Church or Churchyard (conuenient warning being giuen him thereof before) in ſuch manner and forme as is preſcribed in the ſaid Book of Common prayer. And if he ſhall refuſe to chriſten the one, or bury the other, except the partie deceaſed were denounced excommunicated *Maiori excommunicatione*, for ſome grieuous and notorious crime, (and no man able to teſtifie of his repentance) he ſhalbe ſuſpended by the Biſhop of the Dioceſſe from his Miniſterie by the ſpace of three moneths.

LXIX.

Miniſters not to deferre Chriſtening, if the childe bee in danger.

IF any Miniſter being duely without any maner of colluſion, informed of the weakneſſe and danger of death of any Infant vnbaptized in his Pariſh, and therupon deſired to goe or come to the place where the ſaid infant remaineth to baptiſe the ſame, ſhall either wilfully refuſe ſo to doe, or of purpoſe, or of groſſe negligence ſhall ſo deferre the time, as when he might conueniently haue reſorted to the place, and haue baptized the ſame Infant, it dieth through ſuch his default vnbaptized: the ſaid Miniſter ſhall be ſuſpended for three months, and before his reſtitution

ſtitution ſhall acknowledge his fault, and promiſe before his Ordinary, that hee will not wittingly incurre the like againe. Prouided that where there is a Curate or a Subſtitute, this Conſtitution ſhall not extend to the Parſon or Vicar himſelfe, but the Curate or Subſtitute preſent.

LXX.

Miniſters to keepe a Regiſter of Chriſtenings, Weddings, and Burials.

IN euery Pariſh Church and Chappell within this Realme, ſhall be prouided one parchment Booke at the charge of the Pariſh, wherein ſhall be written the day and yeere of euery Chriſtening, Wedding, and Buriall, which haue beene in the Pariſh ſince the time that the Lawe was firſt made in that behalfe, ſo farre as the ancient Bookes thereof can be procured, but eſpecially ſince the beginning of the Raigne of the late Queene. And for the ſafe keeping of the ſayd booke, the Churchwardens at the charge of the Pariſh, ſhall prouide one ſure Coffer, with three locks and keyes, whereof the one to remaine with the Miniſter, and the other two with the Churwardens ſeuerall, ſo that neither the Miniſter without the two Churchwardens, nor the Churchwardens without the Miniſter, ſhall at any time take that Booke out of the ſaid Coffer. And henceforth vpon euery Sabboth day, immediatly after Morning or Euening prayer, the Miniſter and Churchwardens ſhall take the ſayd parchment Booke out of the ſayd Coffer, and the Miniſter in the preſence of the Churchwardens ſhall write and

record in the sayd Booke, the names of all persons Christened, together with the names and surnames of their parents, and also the names of all persons married and buried in that parish, in the weeke before, and the day & the yeere of euery such Christening, Marriage, and Buriall: And that done, they shall lay vp that Booke in the Coffer as before: and the Minister and Churchwardens vnto euery page of that Booke, when it shall be filled with such Inscriptions, shall subscribe their names. And the Churchwardens shall once euery yeere within one Moneth after the 25. day of March, transmit vnto the Bishop of the Dioceſſe or his Chancellor, a true copie of the names of all persons Christened, Married, or Buried in their Parish in the yere before (ended the said fiue & twentith day of March) and the certaine dayes and moneths in which euery such Christening, Marriage and Buriall was had, to be subscribed with the hands of the sayd Minister and Churchwardens, to the end the same may faithfully be preserued in the Registrie of the sayd Bishop: which Certificate shall bee receiued without Fee. And if the Minister or Churchwardens shal be negligent in performance of any thing herein contained, it shal be lawfull for the Bishop or his Chancellor to conuent them, proceed against euery of them as contemners of this our Constitution.

LXXI.

Ministers not to Preach or administer the Communion in priuate houses.

NO Minister shall Preach or administer the holy Communion in any priuate house, except it b

in times of neceſsitie, when any being either ſo impotent, as he cannot goe to the Church, or very dangerouſly ſicke, are deſirous to bee partakers of that holy Sacrament, vnder paine of ſuſpenſion for the firſt offence, and Excommunication for the ſecond. Prouided, that houſes are here reputed for Priuate houſes, wherein are no Chappels dedicated and allowed by the Eccleſiaſticall Lawes of this Realme. And prouided alſo vnder the paine before expreſſed, that no Chapleines do Preach or adminiſter the Communion in any other places, but in the Chappels of the ſaid houſes, and that alſo they doe the ſame very ſeldome vpon Sundayes & holy dayes. So that both the Lords and Maſters of the ſayd houſes and their families ſhall at other times reſort to their owne Pariſh Churches, and there receiue the holy Communion at the leaſt once euery yeere.

LXXII.

Miniſters not to appoint publike or Priuate Faſts, or propheſies, or to exerciſe, but by authoritie.

NO Miniſter or Miniſters ſhall without the Licence & direction of the Biſhop of the Dioceſſe firſt obtained and had vnder his hand and Seale, appoint or keepe any ſolemne Faſts, either Publikely or in any priuate houſes, other then ſuch as by law are, or by publike authority ſhal be appointed, nor ſhall bee wittingly preſent at any of them, vnder paine of Suſpenſion for the firſt fault, of Excommunication for the ſecond, and of Depoſition from the Miniſtery for the third. Neither ſhal any Miniſter not licenſed, as is aforeſaid, preſume to appoint

or hold any meeting for Sermons, commonly termed by some, Propheſies, or Exerciſes, in Market townes or other places, vnder the ſayd paines: Nor without ſuch Licenſe to attempt vpõ any pretence whatſoeuer, either of poſſeſsion or Obſeſsion, by faſting and prayer to caſt out any deuil or deuils, vnder paine of imputation of Impoſture, or Couſenage, and Depoſition from the Miniſtery.

LXXIII.

Miniſters not to hold priuate Conuenticles.

FOraſmuch as all Conuenticles and ſecret meetings of Prieſts & Miniſters, haue bin euer iuſtly accounted very hurtfull to the State of the Church wherein they liue; We doe now ordeine and conſtitute, That no Prieſtes or Miniſters of the word of God, nor any other perſons ſhal meete together in any priuate houſe or elſewhere to conſult vpon any matter or courſe to be taken by them, or vpon their motion or direction by any other, which may any way tend to the impeaching or deprauing of the doctrine of the Church of England, or of the Booke of Common Prayer, or of any part of the gouernement and Diſcipline now eſtabliſhed in the Church of England, vnder paine of Excommunication *ipſo facto*.

LXXIIII.

Decencie in apparell enioyned to Miniſters.

THe true, ancient and flouriſhing Churches of Chriſt being euer deſirous that their Prelacy and Cleargie might be had as well in outward reuerence, as otherwiſe regarded for the worthineſſe

of their Miniſterie, did thinke it fit by a preſcript fourme of decent and comely Apparell, to haue them knowen to the people, and thereby to receiue the honour and eſtimation due to the ſpeciall Meſſengers and Miniſters of Almighty God. Wee therefore following their graue iudgement, and the ancient Cuſtome of the Church of England, and hoping that in time newfangleneſſe of Apparell in ſome factious perſons will die of it ſelfe, doe conſtitute and appoint, That the Archbiſhop and Biſhops, ſhall not intermit to vſe the accuſtomed Apparell of their degrees. Likewiſe all Deanes, Maſters of Colledges, Archdeacons, and Prebendaries in Cathedrall and Collegiate Churches, (being Prieſts or Deacons) Doctors in Diuinity, Law, and Phyſick, Bachellers in Diuinitie, Maſters of Arts, and Bachellers of Law hauing any Eccleſiaſtical liuing, ſhal vſually weare Gownes with ſtanding collers, and ſleeues ſtreight at the hands; or wide ſleeues as is vſed in the Vniuerſities, with Hoods or Tippets of Silke or Sarcenet, and ſquare Caps. And that all other Miniſters, admitted or to be admitted into that Function, ſhall alſo vſually weare the like Apparell, as is aforeſaid, except Tippets only. We doe further in like manner ordaine, That al the ſaid Eccleſiaſticall perſons aboue mentioned, ſhall vſually weare in their iourneys Cloaks with ſleeues, commonly called Prieſts Cloaks without gards, welts, long Buttons, or cuts. And no Eccleſiaſticall perſon ſhal weare any Coife, or wrought Nightcap, but onely plaine Nightcaps of blacke ſilke, Satten, or Veluet. In all which particulars

concerning the Apparell here prescribed, our meaning is not to attribute any holinesse or special worthinesse to the said garments, but for decencie grauity and order, as is before specified. In priuate houses, and in their Studies, the sayd persons Ecclesiasticall may vse any comely and Schollerlike Apparell. Prouided, that it be not cut or pinckt, and that in publike they goe not in their Dublet & Hose, without Coats or Cassocks: and also that they weare not any light coloured Stokins. Likewise poore beneficed men and Curats (not being able to prouide themselues long Gownes) may goe in short Gownes, of the fashion aforesayd.

LXXV.

Sober conuersation required in Ministers.

NO Ecclesiasticall persons shall at any time, other then for their honest necessities, resort to any Tauernes or Alehouses, neither shall they board or lodge in any such places. Furthermore they shall not giue themselues to any base or seruile labour, or to drinking or riot, spending their time idlely by day or by night, playing at Dice, Cardes, or Tables, or any other vnlawfull game: but at all times conuenient, they shall heare or reade somewhat of the holy Scriptures, or shall occupie themselues with some other honest studie or exercise, alwayes doing the things which shall appertaine to honesty, and endeuouring to profit the Church of God, haning alwayes in minde that they ought to excell all others in puritie of life, and should bee examples to the people to liue well and Christianly

vnder

vnder paine of Eccleſiaſtical cenſures to bee inflicted with ſeuerity, according to the qualities of their offences.

LXXV.

Miniſters at no time to forſake their calling.

NO man being admitted a Deacon or Miniſter, ſhall from thencefoorth voluntarily relinquiſh the ſame, nor afterward vſe himſelfe in the courſe of his life, as a Lay man, vpon paine of Excommunication. And the names of al ſuch men ſo forſaking their calling, the Church-wardens of the Pariſh where they dwell ſhall preſent to the Biſhop of the Dioceſſe, or to the Ordinarie of the place, hauing Epiſcopall Iuriſdiction.

¶ Schoolemaſters.

LXXVII.

None to teach Schoole without Licence.

NO man ſhall teach either in publike Schoole, or priuate houſe, but ſuch as ſhall be allowed by the Biſhop of the Dioceſſe, or Ordinarie of the place vnder his hand & Seale, being found meete as well for his learning and dexteritie in teaching, as for ſober and honeſt conuerſation, and alſo for right vnderſtanding of Gods true Religion, and alſo except he ſhall firſt ſubſcribe to the firſt and third Articles afore mentioned ſimply, and to the two firſt clauſes of the ſecond Article.

Curates

LXXVIII.

Curats desirous to teach, to be licenced before others.

IN what Parish Church or Chappel soeuer there is a Curate which is a Master of Arts, or Bachelers of Arts, or is otherwise well able to teach youth and will willingly so doe, for the better increase of his liuing, and training vp of children in Principles of true Religion: Wee wil and ordaine, That a Licence to teach youth of the Parish where hee seruieth, bee granted to none by the Ordinary of that place, but onely to the said Curate. Prouided alwayes, That this constitution shal not extend to any Parish or Chappel in countrey Townes, where there is a publike Schoole founded already: In which case wee thinke it not meete to allow any to teach Grammer, but onely him that is allowed for the said publike Schoole.

LXXIX.

The duety of Schoolemasters.

ALl Schoolemasters shall teach in English or Latine, as the children are able to beare, the larger or shorter Catechisme heretofore by publik authority set foorth. And as often as any Sermo shall be vpon Holy and Festiuall dayes, within th Parish where they teach, they shall bring the Schollers to the Church where such Sermon sha bee made, and there see them quietly and sober behaue themselues, and shal examine them at tim conuenient after their returne, what they ha borne away of such Sermons. Vpon other day and at other times they shall traine them vp wi such sentences of holy Scripture, as shall be m

expedi

expedient to induce them to all godlineſſe: and they ſhall teach the Gramer ſet foorth by King HENRIE the eight, and continued in the times of King EDVVARD the ſixt, and Queene ELIZABETH of noble memorie, & none other. And if any Schoolemaſter being licenced, and hauing ſubſcribed, as aforeſaid, ſhall offend in any of the premiſſes, or either ſpeake, write, or teach againſt any thing whervnto he hath formerly ſubſcribed (if vpon admonition by the Ordinarie he doe not amend & reforme himſelfe) let him bee ſuſpended from teaching Schoole any longer.

¶ Things appertaining to Churches.

LXXX.

The great Bible and Booke of Common prayer to be had in euery Church.

THE Church-wardens or Queſt-men of euery Church and Chappell ſhall at the charge of the Pariſh prouide the Booke of Common prayer lately explained in ſome fewe points by his Maieſties authoritie according to the Laws and his highneſſe prerogatiue in that behalfe, and that with all conuenient ſpeed, but at the furtheſt within two moneths after the publiſhing of theſe our Conſtitutions, And if any Pariſhes be yet vnfurniſhed of the Bible of the largeſt volume, or of the Bookes of Homilies allowed by Authoritie: the ſaid Church-

wardens ſhall within conuenient time prouide the ſame at the like charge of the Pariſh.

LXXXI.

A Font of ſtone for Baptiſme in euery Church.

According to a former Conſtitution, too much neglected in many places, wee appoint, That there ſhall bee a Font of ſtone in euery Church and Chappell where Baptiſme is to bee miniſtred: the ſame to be ſet in the ancient vſuall places. In which onely Font the Miniſter ſhall baptize publiquely.

LXXXII.

A decent Communion Table in euery Church.

WHereas wee haue no doubt but that in all Churches within the Realme of England, conuenient & decent Tables are prouided, and placed for the celebration of the holy Communion, wee appoint that the ſame Tables ſhall from time to time bee kept and repaired in ſufficient and ſeemely manner, and couered in time of diuine Seruice with a Carpet of Silke or other decent ſtuffe thought meete by the Ordinarie of the place, if any queſtion be made of it, and with a faire linnen cloth at the time of the miniſtration as becommeth that Table, & ſo ſtand, ſauing when the ſaid holy Communiõ is to be adminiſtred. At which time the ſame ſhall bee placed in ſo good ſort within the Church or Chancell, as thereby the miniſter may bee more conueniently heard of the Communicants in his prayer and adminiſtration, and the Communicants alſo more conueniently and in more number

may

may communicate with the ſaid Miniſter: and that the ten Commandements be ſet vpon the Eaſt end of euery Church and Chappell where the people may beſt ſee and reade the ſame, and other choſen Sentences written vpon the walles of the ſaid Churches and Chappels in places conuenient: and likewiſe that a conuenient ſeate be made for the Miniſter to reade ſeruice in. All theſe to bee done at the charge of the Pariſh.

LXXXIII.

A Pulpit to be prouided in euery Church.

THe Church-wardens or Queſtmen at the common charge of the Pariſhioners in euery Church, ſhall prouide a comely and decent Pulpit to bee ſet in a conuenient place within the ſame by the diſcretion of the Ordinarie of the place, if any queſtion doe ariſe, and to be there ſeemely kept for the preaching of Gods word.

LXXXIIII.

A Cheſt for Almes in euery Church.

THe Churchwardens ſhall prouide and haue within three moneths after the publiſhing of theſe Conſtitutions, a ſtrong Cheſt, with an hole in the vpper part therof, to be prouided at the charg of the Pariſh (if there bee none ſuch already prouided) hauing 3. keyes. Of which one ſhall remaine in the cuſtody of the Parſon, Vicar, or Curate, and the other two in the cuſtody of the Church-wardens for the time being, which Cheſt they ſhall ſet

and faſten in the moſt conuenient place, to the intent the Pariſhioners may put into it their Almes for their poore neighbours. And the Parſon, Vicar, or Curate, ſhal diligently from time to time, & eſpecially when men make their Teſtaments, call vpon, exhort, and moue their neighbours to conferre, and giue as they may well ſpare to the ſaid Cheſt, declaring vnto them, that whereas heretofore they haue bene diligent to beſtow much ſubſtance, otherwiſe then God commaunded, vpon ſuperſtitious vſes: now they ought at this time to bee much more ready to helpe the poore and needy, knowing that to relieue the poore, is a ſacrifice which pleaſeth God: and that alſo whatſoeuer is giuen for their comfort, is giuen to Chriſt himſelfe, and is ſo accepted of him, that hee will mercifully reward the ſame. The which Almes and deuotion of the people, the Keepers of the keyes ſhall yeerely, quarterly, or oftner (as neede requireth) take out of the Cheſt, and diſtribute the ſame in the preſence of moſt of the Pariſh, or ſixe of the chiefe of them, to be truly and faithfully deliuered to their moſt poore and needy neighbours.

LXXXV.

Churches to be kept in ſufficient reparations.

THe Church wardens or Queſtmen ſhall take care and prouide that the Churches bee well and ſufficiently repaired, and ſo from time to time kept and maintained, that the Windowes be well glazed, and that the Floores bee kept paued, plaine, and euen, and all things there in ſuch an orderly

derly and decent ſort, without duſt or any thing
at may be either noiſome, or vnſeemly, as beſt be-
mmeth the Houſe of God, and is preſcribed in an
omilie to that effect. The like care they ſhal take,
at the Churchyards be wel and ſufficiently repai-
d, fenced, and maintained, with Walles, Railes, or
les, as haue bin in each place accuſtomed, at their
arges vnto whom by Law the ſame appertaineth:
t eſpecially they ſhal ſee that in euery meeting of
e Congregation, peace be well kept, and that all
rſons Excommunicated, and ſo denounced, bee
pt out of the Church.

LXXXVI.

urches to be ſuruayed, and the decayes certified to the high Commiſsioners.

Very Deane, Deane and Chapter, Archdeacon
and others which haue authority to hold Eccle-
ſticall Viſitations by Compoſition, Law or Pre-
ıption, ſhall ſuruay the Churches of his or their
riſdiction, once in euery three yeeres in his owne
rſon, or cauſe the ſame to be done, and ſhall from
ne to time within the ſayde three yeeres, certifie
e high Commiſsioners for cauſes Eccleſiaſticall
ery yeere of ſuch defects in any the ſaid Chur-
es, as he or they doe finde to remaine vnrepaired,
d the names and ſurnames of the parties faultie
erein. Vpon which Certificate we deſire that the
d high Cõmiſsioners will *Ex officio mero* ſend for
h parties, and compell them to obey the iuſt and
ſull Decrees of ſuch Eccleſiaſticall Ordinaries,
king ſuch Certificates.

LXXXVII.

A Terrier of Glebelands and other possessions belonging to Churches.

WEe ordaine that the Archbishop and all Bishops within their seuerall Dioceſſes, shall procure (as much as in them lieth) that a true note and Terrier of all the Glebes, Lands, Meadowes, Gardens, Orchards, Houſes, Stockes, Implements, Tenements, and portions of Tithes lying out of their Parishes which belong to any Parsonage or Vicarage, or rurall Prebend, bee taken by the viewe of honeſt men in euery Parish, by the appointment of the Bishop, whereof the Minister to be one, and be laid vp in the Bishops Regiſtrie, there to be for a perpetuall memorie thereof.

LXXXVIII.

Churches not to be prophaned.

THe Churchwardens or Queſtmen & their Aſſistants shall suffer no Playes, Feasts, Banquets, Suppers, Church-ales, Drinkings, temporal Courts or Leetes, Lay-iuries, Musters, or any other prophane vſage to be kept in the Church, Chappell, or Church-yard, neither the Bels to be rung superſtitiouſly, vpon Holy dayes or Eues, abrogated by the Booke of Common prayer, nor at any other times without good cauſe to bee allowed by the Minister of the place, and by themſelues.

Church-

¶ Churchwardens, or Queſtmen, and Sidemen or Aſsiſtants.

LXXXIX.

The choiſe of Churchwardens, and their account.

ALl Churchwardens or Queſtmen in euery Pariſh, ſhall bee choſen by the ioynt conſent of the miniſter and the Pariſhioners if it may be. But if they cannot agree vpon ſuch a choiſe, hen the Miniſter ſhall chuſe one, and the Pariſhioers another, and without ſuch a ioynt or ſeuerall hoiſe, none ſhall take vpon them to bee Churchwardens, neither ſhall they continue any longer hen one yeere in that Office, except perhaps they e choſen again in like maner. And all Churchwarens at the end of their yeere, or within a moneth fter at the moſt, ſhall before the Miniſter and the Pariſhoners giue vp a iuſt account of ſuch money s they haue receiued, and alſo what particularly hey haue beſtowed in reparations, and otherwiſe or the vſe of the Church. And laſt of all going out f their Office, they ſhall truely deliuer vp to the Pariſhioners whatſoeuer money, or other things of ight belonging to the Church or Pariſh, which remaineth in their hands, that it may bee deliuered oer by them to the next Church-wardens By Bill ndented.

The

XC.

The choice of Sidemen, and their ioynt office with Church-wardens.

THe Churchwardens or Queſtmen of euery Pariſh, and two or three or moe diſcreete perſons in euery Pariſh to bee choſen for Sidemen or Aſsiſtants, by the Miniſter and Pariſhioners, if they can agree, (otherwiſe to be appointed by the Ordinarie of the Dioceſſe) ſhall diligently ſee, that all the Pariſhioners duely reſort to their Church vpon all Sundayes and holy dayes, and there continue the whole time of Diuine Seruice: and none to walke or to ſtand idle or talking in the Church, or in the Church-yard, or Church porch during that time. And all ſuch as ſhall be found ſlacke or negligent in reſorting to the Church, (hauing no great or vrgent cauſe of abſence) they ſhall earneſtly call vpon them: and after due monition (if they amend not) they ſhall preſent them to the Ordinarie of the place. The choiſe of which perſons, *viz*, Churchwardens or Queſtmen, Sidemen or Aſsiſtants ſhall be yeerely made in Eaſter weeke.

¶ Pariſh Clearkes.

XCI.

Pariſh Clearkes to be choſen by the Miniſter.

NO Pariſh Clearke vpon any vacation ſhal be choſen within the Citie of London, or elſe where within the Prouince of Canterbury, but by the Parſon or Vicar: or where there is no Parſon or Vicar, by the Miniſter of that place for

for the time being: Which choiſe ſhall be ſignified by the ſaid Miniſter, Vicar, or Parſon, to the Pariſhioners the next Sunday following in the time of Diuine Seruice. And the ſaide Clearke ſhall bee of twentie yeeres of age at the leaſt, and knowen to the ſaid Parſon, Vicar, or Miniſter to be of honeſt conuerſation, and ſufficient for his Reading, Writing, and alſo for his competent skill in ſinging (if it may be.) And the ſaid Clearkes ſo choſen ſhal haue and receiue their ancient Wages, without fraude or diminution, either at the hand of the Churchwardens at ſuch times as hath beene accuſtomed, or by their owne collection, according to the moſt ancient cuſtome of euery Pariſh.

¶ Eccleſiaſticall Courts belonging to the Archbiſhops *Iuriſdiction.*

XCII.

None to be cited into diuers Courts for probate of the ſame Will.

FOraſmuch as many heretofore haue bene by Apparitors both of inferiour Courts, & of the Courts of the Archbiſhops Prerogatiues much diſtracted, and diuerſly called, and ſummoned for probate of Willes, or to take adminiſtrations of the goods of perſons dying inteſtate, and are thereby vexed & grieued with many cauſeleſſe and vnneceſſary troubles, moleſtations, and expences: We conſtitute and appoint, That all Chancellours,

Commissaries, or Officiales, or any other exercising Ecclesiasticall Iurisdiction whatsoeuer, shall at the first charge with an othe all persons called, or voluntarily appearing before them for the probate of any Wil, or the Administration of any goods, whether they know, or (moued by any speciall iuducement) doe firmely beleeue that the partie deceased (whose Testament or goods depend now in question) had at the time of his or her death, any goods or good debts, in any other Dioceſſe or Dioceſſes, or peculiar Iurisdiction within that Prouince, then in that wherein the said partie died, amounting to the value of 5 li. And if the said person cited, or voluntarily appearing before him, shal vpon his oath affirme, That he knoweth, or (as aforesaid) firmely beleeueth, that the said partie deceased had goods or good debts in any other Dioceſſe or Dioceſſes, or peculiar Iurisdiction within the said Prouince, to the value aforesaid, and particularly specifie and declare the same: then shall hee presently dismisse him not presuming to intermeddle with the probate of the sayd Will, or to grant administration of the goods of the partie so dying Intestate: neither shall he require or exact any other charges of the said parties more then such onely as are due for the Citation & other Proceſſe had, & vsed against the said parties, vpon their further contumacie: but shal openly and plainely declare & profeſſe, that the said cause belongeth to the Prerogatiue of the Archbishop of that Prouince, willing and admonishing the partie to proue the said Will, or require Administration of the sayd goods in the Court of the said prerogatiue, and to exhibit

before

before him the ſaide Iudge the probate or adminiſtration vnder the Seale of the Prerogatiue within forty dayes next following. And if any Chancellor Commiſſary, Officiall, or other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, or any their Regiſter ſhall offend herein, let him be *ipſo facto* ſuſpended from the execution of his office, not to bee abſolued or releaſed, vntill he haue reſtored to the partie all expences by him laid out contrary to the tenor of the premiſſes: and euery ſuch probate of any Teſtament or adminiſtration of goods ſo granted, ſhall be held voyde and fruſtrate to all effects of the Law whatſoeuer. Furthermore wee charge and enioyne, that the Regiſter of euer inferiour Iudge doe without all difficultie or delay, certifie and informe the Apparitor of the Prerogatiue Court, repairing vnto him once a moneth & no oftner, what Executors or adminiſtrators haue beene by his ſaid Iudge for the incompetencie of his owne Iuriſdiction, diſmiſſed to the ſaid Prerogatiue Court, within the moneth next before, vnder paine of a months ſuſpenſion frō the exerciſe of his office for euery default therin. Prouided, that this Canon or any thing therein contained, be not preiudicial to any cōpoſition betweene the Archbiſhop and any Biſhop or other Ordinary, nor to any inferiour Iudge that ſhall grant any probate of Teſtament or Adminiſtration of goods to any party that ſhal voluntarily deſire it, both out of the ſaid inferior Court, & alſo out of the Prerogatiue. Prouided likewiſe, that if any man die *In itinere*, the goods that hee hath about him at that preſent, ſhal not cauſe his Teſtament or Adminiſtration

niſtration to be liable vnto the Prerogatiue Court.

XCIII.

The Rate of Bona notabilia *liable to the prerogatiue Court.*

FVrthermore wee decree and ordaine, that no Iudge of the Archbiſhops Prerogatiue, ſhall henceforward Cite, or cauſe to be Cited *Ex officio*, any perſon whatſoeuer to any of the aforeſayde intents, vnleſſe he haue knowledge that the partie deceaſed was at the time of his death poſſeſſed of goods and chattels in ſome other Dioceſſe or Dioceſſes, or peculiar Iuriſdiction within that prouince then in that wherein hee died, amounting to the value of fiue pounds at the leaſt, decreeing and declaring, that who ſo hath not goods in diuers dioceſſes to the ſaid ſumme or value, ſhall not be accounted to haue *bona notabilia*. Alwayes prouided, that this clauſe here, and in the former Conſtitution mentioned, ſhall not preiudice thoſe Dioceſſes whereby compoſition or cuſtome, *bona notabilia* are rated at a greater ſumme. And if any Iudge of the Prerogatiue Court, or any his Surrogate or his Regiſter or Apparitor, ſhall Cite or cauſe any perſon to be Cited into his Court, contrary to the tenor of the premiſſes, he ſhall reſtore to the partie ſo Cited all his coſts and charges, and the Acts and proceedings in that behalfe ſhall be held void and fruſtrate. Which expences if the ſaid Iudge or Regiſter or Apparitor ſhall refuſe accordingly to pay, he ſhal be ſuſpended from the exerciſe of his Office vntill he yeeld to the performance thereof.

XCIIII.

None to be Cited into the Arches or Audience but dwellers within the Archbiſhops Dioceſſe or Peculiars.

NO Deane of the Arches nor Officiall of the Archbiſhops Conſiſtorie, nor any Iudge of the audience, ſhall henceforward in his owne name or in the name of the Archbiſhop either *ex Officio*, or at the inſtance of any party, originally Cite, Summon or any way compell, or procure to bee cited, Summoned, or compelled, any perſon which dwelleth not within the particular Dioceſſe or peculiar of the ſayd Archbiſhop, to appeare before him or any of them for any cauſe or matter whatſoeuer, belonging to Eccleſiaſticall cognizance, without the Licence of the Dioceſan firſt had and obtained in that behalfe, other then in ſuch particular caſes only as are expreſly excepted and reſerued in and by a Statute *Anno 23. Hen. 8. cap' 9.* And if any of the ſayd Iudges ſhall offend herein, hee ſhall for euery ſuch offence be ſuſpended from the exerciſe of his office for the ſpace of three whole moneths.

XCV.

The reſtraint of double Quarrels.

ALbeit by former Conſtitutions of the Church of England, euery Biſhop hath had two moneths ſpace to enquire and informe himſelfe of the ſufficiencie, and qualitie of euery Miniſter, after hee hath bene preſented vnto him to bee inſtituted into any Benefice: yet for the auoyding of ſome incon-

ueniences, wee doe now abridge and reduce the ſaid two moneths into eight and twenty dayes onely. In reſpect of which abridgement we doe ordaine and appoint, that no double Quarrell ſhall hereafter be granted out of any of the Archbiſhops Courts at the ſuite of any Miniſter whoſoeuer, except hee ſhall firſt take his perſonall oath, that the ſayd eight and twentie daies at the leaſt are expired, after he firſt tendred his preſentation to the Biſhop, and that hee refuſed to grant him Inſtitution thereupon: or ſhall enter into bonds with ſufficient ſureties to proue the ſame to bee true, vnder paine of ſuſpenſion of the Granter thereof from the execution of his office, for halfe a yeere *toties quoties* to bee denounced by the ſayd Archbiſhop, and Nullitie of the double Quarrell aforeſaide, ſo vnduely procured, to all intents & purpoſes whatſoeuer. Alwayes prouided that within the ſaide eight and twentie dayes, the Biſhop ſhall not inſtitute any other to the preiudice of the ſaid partie before preſented, *ſub poena nullitatis.*

XCVI.

Inhibitions not to bee granted without the ſubſcription of an Aduocate.

THat the Iuriſdictions of Biſhops may be preſerued (as neere as may bee) entire and free from preiudice, and that for the behoofe of the ſubiects of this land, better prouiſion bee made that henceforward they bee not grieued with friuolous and wrongfull ſuites and moleſtations: It is ordained and prouided that no inhibition ſhall bee graunted

out

out of any Court, belonging to the Archbiſhop of Canterburie at the inſtance of any partie, vnleſſe it bee ſubſcribed by an Aduocate practiſing in the ſayd Court: which the ſaid Aduocate ſhall doe freely, not taking auy Fee for the ſame, except the partie proſecuting the ſuit, do voluntarily beſtow ſome gratuitie vpon him for his counſell and aduice in the ſaid cauſe. The like courſe ſhall be vſed in granting foorth any Inhibition at the inſtance of any party by the Biſhop or his Chancellor againſt the Archdeacon, or any other perſon exerciſing Eccleſiaſticall Iuriſdiction: and if in the Court or Conſiſtorie of any Biſhop there bee no Aduocate at all, then ſhal the ſubſcription of a Proctor practiſing in the ſame Court be held ſufficient.

XCVII.

Inhibitions not to be graunted vntill the Appeale be exhibited to the Iudge.

IT is further ordered and decreed, that henceforward no Inhibition be granted by occaſion of any Interlocutorie decree, or in any cauſe of correction whatſoeuer, except vnder the forme aforeſaid, and moreouer that before the going out of any ſuch Inhibition, the Appeale it ſelfe, or a copie thereof (auouched by oath to be iuſt and true) be exhibited to the Iudge, or his lawfull Surrogate, whereby hee may bee fully informed, both of the qualitie of the crime, and of the cauſe of the grieuance, before the granting foorth of the ſayde Inhibition. And euery Appellant or his lawfull Proctor ſhall before the obteining of any ſuch inhibition, ſhewe and exhibite to the Iudge or his Surrogate in writing, a true

true copie of those Acts wherewith he complaineth himselfe to be agrieued, & from which he appealeth or shal take a corporall oath that he hath performed his diligence and true endeuonr for the obteining of the same, and could not obtaine it at the handes of the Registar in the Country, or his Deputy tendring him his fee. And if any Iudge or Registar shall either procure or permit any Inhibition to be sealed, so as is said, contrary to the forme and limitation aboue specified, let him be suspended from the execution of his office, for the space of 3. moneths. If any Proctor, or other person whatsoeuer by his appointment, shal offend in any of the premisses, either by making or sending out any Inhibition, contrary to the tenour of the said premisses, let him be remoued from the exercise of his Office for the space of a whole yeere without hope of release or restoring.

XCVIII.

Inhibitions not to be granted to factious Appellants, vnlesse they first subscribe.

FOrasmuch as they who breake the Lawes, cannot in reason claime any benefite or protection by the same: Wee decree and appoint, That after any Iudge Ecclesiasticall hath proceeded Iudicially against obstinate and factious persons, and contemners of Ceremonies, for not obseruing the Rites and Orders of the Church of England, or for contempt of publique prayer, no Iudge *Ad quem* shall admit or allow any his or their Appeales, vnlesse he hauing first seene the originall Appeale, the

partie

partie appellant doe firſt perſonally promiſe and avow, that he will faithfully keepe and obſerue all the rites and Ceremonies of the Church of England, as alſo the preſcript fourme of Common prayer: and doe likewiſe ſubſcribe to the three Articles formerly by vs ſpecified and declared.

XCIX.

None to marrie within the degrees prohibited.

NO perſons ſhall marrie within the degrees prohibited by the Lawes of God and expreſſed in a Table ſet foorth by authoritie in the yeere of our Lord God. 1563. and all marriages ſo made and contracted ſhall be adiudged inceſtuous and vnlawfull, and conſequently ſhall bee diſſolued as voyd from the beginning, and the parties ſo married ſhall by courſe of Law be ſeparated. And the aforeſayd Table ſhalbe in euery Church publikely ſet vp and fixed at the charge of the Pariſh.

C.

None to marrie vnder xxi. yeeres without their Parents conſent.

NO children vnder the age of one and twentie yeeres complete, ſhall contract themſelues, or marrie without the conſent of their Parents, or of their Guardians and gouernours, if their Parents be deceaſed.

CI.

By whom Licences to marry without Bannes ſhalbe granted, and to what ſort of perſons.

NO Facultie or Licence ſhall bee hencefoorth graunted for ſolemnization of Matrimonie

betwixt any parties, without thrise open publication of the Bannes according to the booke of Common prayer, by any person exercising any Ecclesiasticall Iurisdiction, or claiming any Priuiledges in the right of their Churches: but the same shall bee graunted onely by such as haue Episcopall authoritie, or the Commissary for Faculties, Vicars generall of the Archbishops and Bishops *sede plena*, or *sede vacante*, the Guardian of the spiritualities or Ordinaries exercising of right Episcopall Iurisdiction in their seuerall Iurisdictions respectiuely, and vnto such persons only as be of good state and qualitie, and that vpon good caution & securitie taken.

CII.

Securitie to be taken at the granting of such Licences, and vnder what condition.

THe securitie mentioned shall containe these conditions: First, that at the time of the granting euery such licence, there is not any impediment of precontract, cõsanguinity, affinity, or other lawfull cause to hinder the said marriage. Secondly, that there is not any controuersie or suit depending in any Court before any Ecclesiasticall Iudge touching any contract or marriage of either of the said parties with any other. Thirdly, that they haue obtained thereunto the expresse consent of their parents (if they bee liuing) or otherwise of their Guardians or Gouernours. Lastly, that they shall celebrate the said Matrimonie publikely in the Parish Church or Chappell where one of them dwelleth, and in no other place, and that betweene the houres of eight and twelue in the forenoone.

Oathes

CIII.

Oathes to be taken for the Conditions.

FOr the auoiding of all fraud and colluſion in the obtaining of ſuch Licences and Diſpenſations: Wee further conſtitute and appoint, That before any Licence for the celebration of Matrimonie, without publication of Bannes be had or graunted, it ſhall appeare to the Iudge by the oathes of two ſufficient witneſſes, one of them to be knowen either to the Iudge himſelfe, or to ſome other perſon of good reputation then preſent, and knowen likewiſe to the ſaid Iudge, that the expreſſe conſent of the Parents, or Parent if one be dead, or Gardians, or Gardian of the parties is thereunto had and obtained. And furthermore that one of the parties perſonally ſweare, that he beleeueth there is no let or impediment of precontract, kindred, or alliance, or of any other lawfull cauſe whatſoeuer, nor any ſuite commenced in any Eccleſiaſticall Court, to barre or hinder the proceeding of the ſayd Matrimonie, according to the tenour of the aforeſaid Licence.

CIIII.

An exception for thoſe that are in widowhood.

IF both the parties which are to marrie being in Widowhood, doe ſeeke a Facultie for the forbearing of Bannes, then the clauſes before mentioned, requiring the Parents conſents, may be omitted: but the Pariſhes where they dwel both ſhalbe expreſſed in the Licence, as alſo the Pariſh named where the Marriage ſhall be celebrated. And if any Commiſſary for Faculties, Vicars generall, or other the ſaid

Ordinaries ſhall offend in the premiſſes, or any part thereof, he ſhall for euery time ſo offending, be ſuſpended from the execution of his Office for the ſpace of ſixe moneths : and euery ſuch Licence or diſpenſation ſhall be held void to all effects and purpoſes, as if there had neuer beene any ſuch granted: and the parties marrying by vertue thereof, ſhall be ſubiect to the puniſhments which are appointed for Clandeſtine Marriages.

CV.

No Sentence for Diuorce to bee giuen vpon the ſole confeſsion of the parties.

FOraſmuch as Matrimoniall cauſes haue beene alwayes reckoned and reputed amongſt the weightieſt, and therefore require the greater caution when they come to be handled and debated in Iudgement, eſpecially in cauſes wherein Matrimonie hauing bene in the Church duely ſolemnized, is required vpon any ſuggeſtion or pretext whatſoeuer to be diſſolued ot annulled: Wee doe ſtraightly charge and inioyne, that in all proceedings to Diuorce and Nullities of Matrimonie, good circumſpection and aduice be vſed, and that the truth may (as farre as is poſsible) be ſifted out by the depoſition of witneſſes, and other lawfull proofes and euictions, and that credit bee not giuen to the ſole confeſsion of the parties themſelues, howſoeuer taken vpon oath either within or without the Court.

CVI.

No ſentence of Diuorce to be giuen but in open Court.

NO Sentence ſhall be giuen either for ſeparation *à thoro & menſa*, or for annulling of pretended Matrimonie, but in open Court, and in the ſeate of Iuſtice, and that with the knowledge and conſent either of the Archbiſhop within his prouince, or of the Biſhop within his Dioceſſe, or of the Deane of the Arches, the Iudge of the Audience of Canterbury, or of the Vicars generall, or other principall Officials, or, *ſede vacante*, of the Guardians of the Spiritualties, or other Ordinaries to whom of right it appertaineth, in their ſeuerall Iuriſdictions, and Courts, and concerning them onely that are then dwelling vnder their Iuriſdiction.

CVII.

In all Sentences for Diuorce, bond to be taken for not marrying, during each others life.

IN all Sentences pronounced onely for Diuorce and Separation, *à thoro & menſa*, there ſhall bee a caution and reſtraint inſerted in the Act of the ſayd Sentence, That the parties ſo ſeparated, ſhall liue chaſtly, and continently: neither ſhall they, during each others life, contract Matrimonie with any other perſon. And for the better obſeruing of this laſt clauſe, the ſayd ſentence of Diuorce ſhall not be pronounced, vntill the partie or parties requiring the ſame, haue giuen good and ſufficient caution and ſecuritie into the Court, that they will not any way breake or tranſgreſſe the ſayd reſtraint or prohibition.

CVIII.

The penaltie for Iudges offending in the premiſſes.

AND if any Iudge giuing Sentence of Diuorce or ſeparation, ſhall not fully keepe and obſerue the premiſſes, he ſhall be by the Archbiſhop of the Prouince, or by the Biſhop of the Dioceſſe, ſuſpended from the exerciſe of his Office for the ſpace of a whole yeere, and the Sentence of Separation ſo giuen contrary to the forme aforeſaid, ſhall be held void to all intents and purpoſes of the Law, as if it had not at beene giuen or pronounced.

¶ Eccleſiaſticall Courts belonging to the Iuriſdiction of Biſhops and Arch-deacons, and the proceedings in them.

CIX.

Notorious crimes and ſcandals to be certified into Eccleſiaſticall Courts by preſentment.

IF any offend their brethren, either by Adulterie, whoredome, Inceſt, or Drunkennes, or by ſwearing, Ribaldrie, Vſurie, or any other vncleannes and wickedneſſe of life, the Churchwardens or Queſt-men and Sidemen in their next Preſentments to their Ordinaries, ſhall faithfully preſent all and euery of the ſaid offenders, to the intent that they & euery of them may be puniſhed by the ſeueritie of the Lawes, according to their deſerts, & ſuch notorious offendors ſhal not be admitted to the holy Communion till they be reformed.

CX.

Schiſmaticks to be preſented.

IF the Churchwardens or Queſtmen or Aſsiſtants, doe or ſhall know any man within their Pariſh or elſewhere, that is a hinderer of the word of God to be read or ſincerely Preached, or of the execution of theſe our Conſtitutions, or a fautor of any vſurped or forreine power by the Lawes of this Realme iuſtly reiected and taken away, or a defender of Popiſh and erroneous doctrine: they ſhall detect and preſent the ſame to the Biſhop of the Dioceſſe or Ordinarie of the place, to bee cenſured & puniſhed according to ſuch Eccleſiaſticall Lawes as are preſcribed in that behalfe.

CXI.

Diſturbers of diuine Seruice to be preſented.

IN all viſitations of Biſhops and Archdeacons, the Churchwardens or Queſtmen and Sidemen ſhall truely and perſonally preſent the names of all thoſe which behaue themſelues rudely or diſorderly in the Church, or which by vntimely ringing of Bels, by walking, talking, or other noiſe ſhall hinder the Miniſter or Preacher.

CXII.

Not Communicants at Eaſter to be preſented.

THe Miniſter, Churchwardens, Queſtmen and Aſsiſtants of euery Pariſh Church & Chappell, ſhall yeerely within fortie dayes after Eaſter exhibit to the Biſhop or his Chancellor the names and ſurnames of all the Pariſhioners, aſwel men as women, which being at the age of ſixteene yeeres, receiued not the Communion at Eaſter before.

Miniſters

CXIII.

Miniſters may preſent.

BEcauſe it often commeth to paſſe that the Church-wardens, Sidemen, Queſtmen, and ſuch other perſons of the Laytie as are to take care for the ſuppreſsing of ſinne and wickednes in their ſeueral Pariſhes, as much as in them lieth, by admonition, reprehenſion and denunciation to their Ordinaries, doe forbeare to diſcharge their dueties therein, either through feare of their Superiours, or through negligence more then were fit, the licentiouſneſſe of theſe times conſidered: Wee ordaine, That hereafter euery Parſon and Vicar, or in the lawfull abſence of any Parſon or Vicar, then their Curates & Subſtitutes may ioyne in euery preſentment with the ſayd Church wardens, Sidemen and the reſt aboue mentioned at the times hereafter limitted, if they the ſaid Church-wardens and the reſt will preſent ſuch enormities as are apparant in the Pariſh: or if they will not, then euery ſuch Parſon and Vicar, or in their abſence, as is aforeſayd, their Curates may themſelues preſent to their Ordinaries at ſuch times, and when els they thinke it meete, all ſuch crimes as they haue in charge otherwiſe, as by them (being the perſons that ſhould haue the chiefe care for the ſuppreſsion of ſinne and impietie in their Pariſhes) ſhall be thought to require due reformation. Prouided alwayes, that if any man confeſſe his ſecret and hidden ſinnes to the Miniſter for the vnburthening of his conſcience, and to receiue ſpirituall conſolation and eaſe of minde from him, We doe not any way bind the ſaid Miniſter by this

our Conſtitution, but doe ſtraightly charge and admoniſh him, that he doe not at any time reueale and make knowen to any perſon whatſoeuer, any crime or offence ſo committed to his truſt & ſecrecie (except they bee ſuch crimes as by the Lawes of this realme, his own life may be called into queſtion for concealing the ſame) vnder paine of irregularitie.

CXIIII.

Miniſters ſhall preſent Recuſants.

EVery Parſon, Vicar or Curate ſhall carefully informe themſelues euery yeere hereafter, how many Popiſh Recuſants, men, women, and children aboue the age of thirteene yeeres, and how many being Popiſhly giuen (who though they come to the Church, yet doe refuſe to receiue the Communion) are inhabitants, or make their abode either as Soiourners or common Gheſts in any of their ſeuerall Pariſhes, and ſhall ſet downe their true names in Writing (if they can learne them) or otherwiſe ſuch names as for the time they carie diſtinguiſhing the abſolute Recuſants from halfe Recuſants: and the ſame ſo farre as they know or beleeue ſo diſtinguiſhed & ſet downe vnder their hands ſhall truely preſent to their Ordinaries before the Feaſt of the Natiuity next enſuing, vnder paine of ſuſpenſion to be inflicted vpon them by their ſaid Ordinaries, and ſo euery yeere hereafter vpon the like paine, before the feaſt of S. Iohn Baptiſt. Alſo wee ordaine, that all ſuch Ordinaries, Chancellors, Commiſſaries, Archdeacons, Officials, and all other Eccleſiaſtical officers, to whom the ſaid preſentments ſhal

be exhibited, ſhall likewiſe within one m oneth after the receit of the ſame, vnder paine of ſuſpenſion by the Biſhop from the execution of their Offices for the ſpace of halfe a yeere (as often as they ſhall offend therein) deliuer them, or cauſe to be deliuered to the Biſhop reſpectiuely: who ſhall alſo exhibite them to the Archbiſhop within ſixe weekes, and the Archbiſhop to his Maieſtie within other ſixe weeks after he hath receiued the ſaid preſentments.

CXV.

Miniſters and Churchwardens not to be ſued for preſenting.

WHereas for the reformation of criminous perſons and diſorders in euery Pariſh, the Churchwardens, Queſtmen, Sidemen, and ſuch other church Officers are ſworne, and the Miniſter charged to preſent as well the crimes and diſorders committed by the ſayd criminous perſons, as alſo the common fame which is ſpread abroad of them, Whereby they are often maligned and ſometimes troubled by the ſayd Delinquents or their friends: Wee doe admoniſh and exhort all Iudges both Eccleſiaſticall & Temporall, as they regard and reuerence the fearefull Iudgement ſeate of the higheſt Iudge, that they admit not in any of their Courts, any complaint, plea, ſuit, or ſuits, againſt any ſuch Churchwarden, Queſtmen, Sidemen, or other Church officers for making any ſuch preſentments, nor againſt any Miniſter for any preſentment that he ſhall make: all the ſayd preſentments tending to the reſtraint of ſhameleſſe impietie, and conſidering

that the rules both of Charitie and Gouernment do preſume that they did nothing therein of malice, but for the diſcharge of their conſciences.

CXVI.

Churchwardens not bound to preſent oftner then twice a yeere.

NO Churchwardens, Queſtmen, or Sidemen of any Pariſh ſhall bee inforced to exhibite their preſentments to any hauing Eccleſiaſticall Iuriſdiction aboue once in euery yeere, where it hath bin no oftner vſed, nor aboue twiſe in any Dioceſſe whatſoeuer, except it be at the Biſhops Viſitation. For the which preſentments of euery Pariſh Church or Chappell, the Regiſter of any Court where they are to be exhibited, ſhall not receiue in one yeere aboue foure pence, vnder paine for euery offence therein, of ſuſpenſion from the execution of his Office for the ſpace of a moneth *toties quoties*. Prouided alwayes that as good occaſion ſhall require, it ſhall be lawfull for euery Miniſter, Churchwardens and Sidemen, to preſent offendours as oft as they ſhall thinke meet. And likewiſe for any godly diſpoſed perſon, or for any Eccleſiaſticall Iudge, vpon knowledge or notice giuen vnto him or them of any enormious crime within his Iuriſdiction, to moue the Miniſter, Churchwardens, or Sidemen, as they tender the glory of God and reformation of ſinne, to preſent the ſame, if they ſhall find ſufficient cauſe to enduce them thereunto, that it may bee in due time puniſhed and reformed. Prouided that for theſe voluntarie preſentments, there be no Fee required or taken of them, vnder the paine afore ſaid.

CXVII.

Churchwardens not to be troubled for not presenting oftner then twice a yeere.

NO Churchwardens, Questmen, or Sidemen shal be called or cited, but onely at the said time or times before limitted, to appeare before any Ecclesiasticall Iudge whosoeuer, for refusing at other times to present any faults committed in their Parishes, & punishable by Ecclesiasticall Laws. Neither shall they nor any of them after their presentments exhibited at any of those times be any further troubled for the same, except vpon manifest and euident proofe it may appeare that they did then willingly and wittingly omit to present some such publique crime or crimes as they knew to bee committed, or could not be ignorant that there was then a publike fame of them, or vnlesse there bee very iust cause to call them for the explanation of their former presentments. In which case of wilfull omission, their Ordinaries shall proceede against them in such sort as in causes of wilfull periurie in a Court Ecclesiasticall it is already by Law prouided.

CXVIII.

The old Churchwardens to make their presentments, before the new be sworne.

THe Office of all Churchwardens and Sidemen shal be reputed euer hereafter to continue vntil the new Churchwardens that shall succeed them bee sworne, which shall bee the first weeke after Easter, or some weeke following, according to the direction of the Ordinarie. Which time so appoin

appointed, ſhall alwayes be one of the two times in euery yere, when the Miniſter and Churchwardens and Sidemen of euery Pariſh ſhall exhibite to their ſeuerall Ordinaries, the preſentments of ſuch enormities as haue happened in their Pariſhes ſince their laſt preſentments. And this duetie they ſhall performe before the newly choſen Church-wardens and Sidemen be ſworne, and ſhall not be ſuffered to paſſe ouer the ſayde preſentments to thoſe that are newly come into Office, & are by intendment ignorant of ſuch crimes, vnder paine of thoſe cenſures which are appointed for the reformation of ſuch dalliers and diſpenſers with their owne conſciences and oathes.

CXIX.

Conuenient time to bee aſsigned for framing preſentments.

FOr the auoiding of ſuch inconueniences as heretofore haue happened by the haſtie making of Billes of preſentments, vpon the daies of the Viſitation and Synods: it is ordered, That alwayes hereafter euery Chancellor, Archdeacon, Commiſſary and Officiall, and euery other perſon hauing Eccleſiaſticall Iuriſdiction at the ordinary time when the Churchwardens are ſworne: and the Archbiſhop and Biſhops when he or they do ſummon their Viſitation, ſhall deliuer, or cauſe to be deliuered to the Churchwardens, Queſtmen, and Sidemen of euery Pariſh, or to ſome of them, ſuch bookes of Articles as they or any of them ſhall require for the yere following: the ſaid Churchwardens, Qneſtmen, and Sidemen to ground the Preſentments vpon at ſuch

times as they are to exhibite them. In which Booke shall be contained the forme of the oath which must be taken immediatly before euery such presentment: to the intent that hauing beforehand time sufficient, not onely to peruse and consider what their sayd oath shall be, but the Articles also whereupon they are to ground their Presentments, they may frame them at home both aduisedly and truely to the discharge of their owne consciences, after they are sworne, as becommeth honest and godly men.

CXX.

None to be Cited into Ecclesiasticall Courts by Processe of Quorum nomina.

NO Bishop, Chancellor, Archdeacon, Officiall or other Ecclesiastical Iudge shal suffer any general Processes of *Quorum nomina*, to bee sent out of his Court: except the names of all such as thereby are to be cited, shall be first expresly entred by the hand of the Registter, or his Deputie, vnder the sayd Processes, and the sayd Processes and names be first subscribed by the Iudge, or his Deputie and his Seale thereto affixed.

CXXI.

None to be cited into seuerall Courts for one crime.

IN places where the Bishop and Archdeacon, do by prescription or composition visite at seuerall times in one and the same yeere, least for one and the selfe same fault any of his Maiesties Subiects should be challenged and molested in diuers Ecclesiasticall Courts; We order and appoint, That euery Archdeacon, or his Officiall, within one moneth after the Visitation ended that yeere, and the Presentments receiued, shall certifie vnder his Hand and Seale, to the Bishop or his Chancellor, the names and Crimes of all such as are detected and presented in his sayd Visitation, to the ende the Chancellor shall thenceforth forbeare to conuent any per-

son for any crime or cause so detected or presented to the Archdeacon. And the Chancellor within the like time after the Bishops Visitation ended, and Presentments receiued, shall vnder his Hand and Seale signifie to the Archdeacon or his Officiall, the names and Crimes of all such persons which shall be detected or presented vnto him in that Visitation, to the same intent as is aforesayd. And if these Officers shall not certifie each other as is here prescribed, or after such certificate shall intermeddle with the crimes or persons detected and presented in each others Visitation: then euery of them so offending shall be suspended from all exercise of his Iurisdiction, by the Bishop of his Dioceſſe, vntill he shall repay the costs and expences which the parties grieued haue bene at by that vexation.

CXXII.

No sentence of Depriuation or Deposition to be pronounced against a Minister, but by the Bishop.

WHen any Minister is complained of in any Ecclesiasticall Court belonging to any Bishop of this Prouince for any Crime, the Chancellor, Commissary, Officiall, or any other hauing Ecclesiasticall Iurisdiction to whom it shall appertaine, shall expedite the cause by Processes and other proceedings against him: and vpon contumacie for not appearing, shall first suspend him, and afterward his contumacie continuing, Excommunicate him. But if he appeare and submit himselfe to the course of the Law, then the matter being ready for Sentence, and the merrits of his offence exacting by Law, either depriuation from his liuing, or deposition from the Ministry, no such sentence shall be pronounced by any person whatsoeuer, but only by the Bishop, with the assistance of his Chancellor, the Deane, (if they may cõueniently be had) & some of the prebendaries, if the Court be kept neere the Cathedrall Church, or of the Archdeacon if he may be had conueniently, and two other at the least graue Ministers and Preachers to be called by the Bishop, when the Court is kept in other places.

No

CXXIII.

No Acte to be ſpea but in open Court.

NO Chauncellor, Commiſſary, Archdeacon, officiall, or any other perſon vſing Eccleſiaſticall Iuriſdiction whoſoeuer, ſhal ſpeed any iudiciall Act, either of contentious or voluntary Iuriſdiction, except he haue the Ordinary Regiſter of that Court, or his lawfull deputie: or if he or they will not, or cannot be preſent, then ſuch perſons as by law are allowed in that behalfe to write or ſpeede the ſame, vnder paine of ſuſpenſion *ipſo facto*.

CXXIIII.

No Court to haue more then one Seale.

NO Chancellor, Commiſſarie, Archdeacon, Officiall, or any other exerciſing Eccleſiaſtical Iuriſdiction, ſhall without the Biſhops conſent haue any moe Seales then one for the Sealing of all matters incident to his Office. Which Seale ſhall alwayes bee kept either by himſelfe, or by his lawfull Subſtitute exerciſing Iuriſdiction for him, & remaining within the Iuriſdiction of the ſaid Iudge, or in the City or principal Towne of the Country. This Seale ſhall containe the title of that Iuriſdiction, which euery of the ſayd Iudges or their Deputies doe execute.

CXXV.

Conuenient places to be choſen for the keeping of Courts.

ALl Chancellors, Commiſſaries, Archdeacons, Officials, and all other exerciſing Eccleſiaſtical Iuriſdiction, ſhall appoint ſuch meete places for the keeping

keeping of their Courts by the aſsignement or approbation of the Biſhop of the Dioceſſe, as ſhall bee conuenient for entertainment of thoſe that are to make their appearance there, and moſt indifferent for their trauell. And likewiſe they ſhall keepe and end their Courts in ſuch conuenient time, as euery man may returne homewards in as due ſeaſon as may bee.

CXXVI.

Peculiar and inferiall Courts to exhibite the originall copies of wils into the Biſhops Regiſtrie.

WHereas Deanes, Archdeacons, Prebendaries, Parſons, Vicars, and others exerciſing Eccleſiaſticall Iuriſdiction, claime libertie to proue the laſt Willes and Teſtaments of perſons deceaſed within their ſeuerall Iuriſdiction, hauing no knowen nor certaine Regiſters, nor publike place to keepe their Records in, by reaſon whereof many Willes, rights, and Legacies vpon the death or change of ſuch perſons and their priuate Notaries, miſcary and cannot bee found, to the great preiudice of his Maieſties Subiects: Wee therefore order and inioyne, that all ſuch Poſſeſſours & Exerciſers of peculiar Iuriſdiction, ſhall once in euery yere exhibite into the publike Regiſter of the Biſhop of the Dioceſſe, or of the Deane and Chapter vnder whoſe Iuriſdiction the ſaid Peculiars are, euery originall Teſtament of euery perſon in that time deceaſed and by them proued in their ſeueral peculiar Iuriſdictions, or a true Copie of euery ſuch Teſtament examined, ſubſcribed, and ſealed by the peculiar Iudge and his Notary. Otherwiſe if any of them

faile so to doe, the Bishop of the Dioceſſe or Deane and Chapter vnto whom the said Iurisdictions doe respectiuely belong, shall suspend the said parties and euery of them from the exercise of all such peculiar Iurisdiction, vntill they haue performed this our Constitution.

¶ Iudges Ecclesiasticall and their Surrogates.

CXXVII.

The Qualitie and oath of Iudges.

NO man shall hereafter be admitted a Chancellor, Commissary, or officiall, to exercise any Ecclesiasticall Iurisdiction: except hee be of the full age of sixe and twentie yeeres at the least, and one that is learned in the Ciuil and Ecclesiasticall Lawes, and is at the least a Master of Arts, or Bachelor of Law, and is reasonably well practised in the course thereof, as likewise well affected and zealously bent to Religion, touching whose life and maners no euill example is had, and except before he enter into or execute any such office, he shal take the oath of the Kings Supremacie in the presence of the Bishop, or in the open Court, and shall subscrib to the Articles of Religion agreed vpon in the Conuocation in the yeere one thousand fiue hundreth sixtie and two, & shall also sweare that he will to the vttermost of his vnderstanding, deale vprightly and iustly in his Office, without respect or fauour of reward; the said oathes and subscription

to

to be recorded by a Regiſter then preſent. And likewiſe all Chancellors, Commiſſaries, Officials, Regiſters, and all other that doe now poſſeſſe or execute any places of Eccleſiaſticall Iuriſdiction, or Seruice, ſhall before Chriſtmas next in the preſence of the Archbiſhop or Biſhop, or in open Court, vnder whom or where they exerciſe their Offices, take the ſame oathes and ſubſcribe as before is ſaide: or vpon refuſall ſo to doe, ſhall be ſuſpended from the execution of their Offices, vntill they ſhall take the ſaid oathes, and ſubſcribe as aforeſaid.

CXXVIII.

The Qualitie of Surrogats.

NO Chancellor, Commiſſary, Archdeacon, Officiall, or any other perſon vſing Eccleſiaſticall Iuriſdiction, ſhall at any time ſubſtitute in their abſence any to keepe any Court for them, except hee be either a graue Miniſter and a Graduate, or licenſed publike Preacher, and a Beneficed man neere the place where the Courts are kept, or a Bachelor of Law, or a Maſter of Arts at leaſt, who hath ſome skill in the Ciuill and Eccleſiaſticall Law, and is a fauourer of true Religion and a man of modeſt and honeſt conuerſation, vnder paine of Suſpenſion for euery time that they offend therein from the execution of their Offices for the ſpace of three moneths *Toties quoties*. And he likewiſe that is Deputed, being not qualified as is before expreſſed, and yet ſhall preſume to bee a Subſtitute to any Iudge, and ſhall keepe any Court as is aforeſaide, ſhall vndergoe the ſame cenſure in manner and forme as is before expreſſed.

¶ Proctors.

CXXIX.

Proctors not to retaine Causes, without the lawfull assignment of the parties.

NOne shal procure in any cause whatsoeuer, vnlesse he bee thereunto constituted and appointed by the partie himselfe, either before the Iudge, and by Act in Court, or vnlesse in the beginning of the Suit, hee be by a true and sufficient Proxie thereunto warranted and enabled. We call that Proxie sufficient, which is strengthened and confirmed by some authenticall Seale, the parties approbation, or at least his ratification therewithall concurring. All which Proxies shal be forthwith by the said Procters exhibited into the Court, and bee safely kept & preserued by the Register in the publike Registrie of the sayd Court. And if any Register or Proctor shall offend herein, he shall be secluded from the exercise of his Office for the space of two moneths without hope of release or restoring.

CXXX.

Proctors not to retaine Causes without the Counsell of an Aduocate.

FOr lessening and abridging the multitude of Suits and contentions, as also for preuenting the complaints of Suiters in Courts Ecclesiasticall, who many times are ouerthrowen by the ouersight and negligence, or by the ignorance and insuffici-

inſufficiencie of Proctors, and likewiſe for the furtherance and increaſe of learning, and the aduancement of Ciuil and Canon Law, following the laudable cuſtomes heretofore obſerued in the Courts pertaining to the Archbiſhop of Canterbury, Wee will and ordaine, that no Proctor exerciſing in any of them ſhall entertaine any Cauſe whatſoeuer, and keepe and retaine the ſame for two Court dayes, without the Counſell and aduiſe of an Aduocate, vnder paine of a yeres ſuſpenſion from his practiſe; neither ſhall the Iudge haue power to releaſe or mitigate the ſaid penaltie, without expreſſe Mandate and Authoritie from the Archbiſhop aforeſaid.

CXXXI.

Proctors not to conclude in any Cauſe, without the knowledge of an Aduocate.

NO Iudge in any of the ſaid Courts of the Archbiſhop, ſhal admit any Libell, or any other matter without the aduice of an Aduocate admitted to practiſe in the ſame Court, or without his ſubſcription: neither ſhall any Proctor conclude any cauſe depending, without the knowledge of the Aduocate retained & feed in the cauſe: which if any Proctor ſhall doe, or procure to be done or ſhall by any colour whatſoeuer defraude the Aduocate of his duetie or Fee, or ſhalbe negligent in repairing to the Aduocate, and requiring his aduice what courſe is to be taken in the cauſe, hee ſhall be ſuſpended from all practiſe for the ſpace of ſixe moneths without hope of being thereunto reſtored, before the ſaide terme be fully complete.

CXXXII.

Proctors prohibited the oath In animam Domini sui.

FOrasmuch as in the probate of Testaments and Suits for administration of the goods of persons dying Intestate, the oth vsually taken by Proctors of Courts *In animam constituentis*, is found to be inconuenient: We doe therfore decree and ordaine, That euery Executor or Suitor for administration, shal personally repaire to the Iudge in that behalfe or his Surrogate, and in his owne person (and not by Proctor) take the oth accustomed in these cases But if by reason of sickenesse or age, or any other iust let or impediment, hee be not able to make his personall apperance before the Iudge, it shall bee lawfull for the Iudge (there being faith first made by a credible person, of the truth of his said hinderance or impediment) to grant a Commission to some graue Ecclesiastical person abiding neere the partie aforesaid, whereby hee shal giue power and authority to the saide Ecclesiasticall person in his stead to minister the accustomed oath aboue mentioned, to the Executor or Suitor for such administration, requiring his saide Substitute, that by a faithfull and trustie messenger hee certifie the saide Iudge truly and faithfully what he hath done therin. Lastly, we ordaine and appoint, That no Iudge or Register, shall in any wise receiue for the Writing, Drawing, or Sealing of any such Commissió, aboue the summe of sixe shillings and eight pence: whereof one moytie to be for the Iudge, and the other for the Register of the said Court.

Proctors

CXXXIII.

Proctors not to be clamourous in Court.

FOraſmuch as it is found by experience, that the lowd and confuſed cryes and clamours of Proctors in the Courts of the Archbiſhop, are not only troubleſome and offenſiue to the Iudges and Aduocates, but alſo giue occcaſion to the ſtanders by, of contempt and calumnie toward the Court it ſelfe: that more reſpect may bee had to the dignitie of the Iudge, then heretofore, and that cauſes may more eaſily and commodiouſly be handled and diſpatched, Wee charge and enioyne, That all Proctors in the ſaid Courts doe eſpecially intend, that the Acts bee faithfully entred and ſet downe by the Regiſter, according to the Aduice and direction of the Aduocate, that the ſaid Proctors refraine loude ſpeech, and brabling, and behaue themſelues quietly and modeſtly and that when either the Iudges or Aduocats, or any of them, ſhal happen to ſpeak, they preſently be ſilent vpon paine of ſilencing for two whole Termes then immediatly following euery ſuch offence of theirs. And if any of them ſhal the ſecond time offend herein, and after due monition ſhall not reforme himſelfe: let him be for euer remoued from his practiſe.

¶ Regiſters.

CXXXIIII.

Abuſes to be reformed in Regiſters.

IF any Regiſter, or his Deputy, or Subſtitute whatſoeuer, ſhall receiue any Certificate without the knowledge & conſent of

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the Iudge of the Court, or willingly omit to cauſe any perſons cited to appeare vpon any Court day to be called, or vnduely put off, and deferre the examination of witneſſes to bee examined by a day ſet & aſsigned by the Iudge, or doe not obey & obſerue the iudiciall and lawfull monition of the ſaid Iudge, or omit to write, or cauſe to be written ſuch Citations and decrees, as are to be put in execution and ſet forth before the next Court day, or ſhal not cauſe al Teſtaments exhibited into his Office to bee Regiſtred within a conuenient time, or ſhall ſet downe or enact as decreed by the Iudge any thing falſe, or conceited by himſelfe, & not ſo ordered or decreed by the Iudge, or in the tranſmiſsion of Proceſſes to the Iudge *Ad quem*, ſhall adde, or inſert any falſhood or vntrueth, or omit any thing therein, either by cunning, or by groſſe negligence, or in cauſes of Inſtance, or promoted of Office, ſhall receiue any reward in fauour of either partie, or be of counſell directly or indirectly with either of the parties in Suit or in the execution of their Office, ſhal do ought els maliciouſly, or fraudulently, wherby the ſaid Eccleſiaſtical Iudge or his proceedings may be ſlandered or defamed: We will & ordaine that the ſaid Regiſter or his Deputie, or Subſtitute, offending in al, or any of the premiſes, ſhall by the Biſhop of the Dioceſſe be ſuſpended from the exerciſe of his Office, for the ſpace of one two or three moneths, or more according to the qualitie of his offence and that the ſaid Biſhop ſhal aſsigne ſome other publike Notary to execute and diſcharge all things pertaining to his Office, during the time of his ſaid Suſpenſion.

CXXXV.

A certaine rate of Fees due to all Eccleſiaſticall Officers.

NO Biſhop, Suffragan, Chancellor, Commiſſary, Archdeacon, Official, nor any other exerciſing Eccleſiaſticall Iuriſdiction whatſoeuer, nor any Regiſter of any Eccleſiaſticall Courts, nor any Miniſter belonging to any of the ſaid officers or Courts, ſhall hereafter for any cauſe incident to their ſeueral Offices, take or receiue any other or greater Fees, then ſuch as were certified to the moſt Reuerend Father in God *Iohn* late Archbiſhop of Canterbury, in the yeere of our Lord God 1597, and were by him ratified and approoued, vnder paine that euery ſuch Iudge, Officer, or Miniſter offending herein, ſhall be ſuſpended from the exerciſe of their ſeuerall Offices, for the ſpace of ſixe moneths for euery ſuch offence. Alwayes prouided, that if any queſtion ſhall ariſe concerning the certaintie of the ſaid Fees or any of them: then thoſe Fees ſhall bee helde for lawfull, which the Archbiſhop of Canterbury for the time being ſhall vnder his hand approue, except the Statutes of this Realme before made, doe in any particular caſe expreſſe ſome other Fees to bee due. Prouided furthermore, that no Fee or money ſhall be receiued either by the Archbiſhop, or any Biſhop, or Suffragan, either directly or indirectly, for admitting of any into ſacred Orders, nor that any other perſon or perſons vnder the ſaid Archbiſhop, Biſhop, or Suffragan, ſhall for Parchment, Writing, Waxe, Sealing, or for any other reſpect thereunto appertaining, take aboue ten ſhillings, vnder ſuch paines as are already by Law preſcribed.

CXXXVI.

A Table of the rates of Fees to be set vp in Courts and Registers.

WE doe likewise constitute and appoint, that the Registers belonging to euery such Ecclesiasticall Iudge, shall place two Tables, containing the seuerall Rates and Summes of all the said Fees: one in the vsuall place or Consistorie where the Court is kept, and the other in his Registrie, and both of them in such sort, as euery man whō it concerneth, may without difficultie come to the view and perusal thereof, and take a Copie of them: the same Tables to be set vp before the Feast of the Natiuitie next ensuing. And if any Register shal faile to place the said Tables according to the tenor hereof, he shall be suspended from the execution of his Office vntil he cause the same to be accordingly done: and the said Tables being once set vp, if hee shall at any time remoue or suffer the same to bee remoued, hidden, or any way hindered from sight, contrary to the true meaning of this Constitution, hee shall for euery such offence bee suspended from the exercise of his Office for the space of sixe moneths.

CXXXVII.

The whole Fees for shewing Letters of Orders and other Licences, due but once in euery Bishops time.

FOrasmuch as a chiefe and principal cause and vse of Visitation is, that the Bishop, Archdeacon, or other assigned to visite, may get some good knowledge of the State, Sufficiencie, and Abilitie of the Cleargie, and other persons whom they are to Visit: We thinke it conuenient that euery Parson, Vicar, Curate

Curate, Schoolemaſter, or other perſon licenced whoſoeuer, doe at the Biſhops firſt Viſitation, or at the next viſitation after his Admiſſion, ſhew and exhibit vnto him his Letters of Orders, Inſtitution, and Induction, and al other his diſpenſations, Licences, or faculties whatſoeuer, to be by the ſaid Biſhop either allowed, or (if there be iuſt cauſe) diſallowed and reiected: and being by him approoued, to bee as the Cuſtome is, ſigned by the Regiſter, and that the whole Fees accuſtomed to be paid in the Viſitations in reſpect of the premiſſes, be payd onely once in the whole time of euery Biſhop, and afterwards, but halfe of the ſaid accuſtomed Fees, in euery other Viſitation during the ſaid Biſhops continuance.

CXXXVIII.

¶ Apparatours.

THE *number of Apparators reſtrained.*

INoraſmuch as wee are deſirous to redreſſe ſuch abuſes and aggrieuances as are ſaid to grow by Sumners or Apparitors: Wee thinke it meete that the multitude of Apparitors be (as much as is poſſible) abridged or reſtrained. Wherefore wee decree and ordaine, that no Biſhop or Archdeacon, or other Vicars or Officials, or other inferior Ordinaries, ſhall depute or haue more Apparitors to ſerue in their Iuriſdictions reſpectiuely, then either they or their predeceſſors were accuſtomed to haue 30. yeeres before the publiſhing of theſe our preſent Conſtitutions. All which Apparitors ſhal by themſelues faithfully execute their of-

fices, neither ſhall they by any colour or pretence whatſoeuer, cauſe or ſuffer their Mandats to be executed by any meſſengers or Subſtitutes, vnleſſe it be vpon ſome good cauſe to bee firſt knowne and approued by the Ordinary of the place. Moreouer, they ſhall not take vpon them the office of Promoters or Informers for the Court, neither ſhall they exact more or greater Fees then are in theſe our Conſtitutions formerly preſcribed. And if either the number of the Apparitors deputed ſhall exceed the aforeſaid limitation, or any of the ſaid Apparitors ſhall offend in any of the premiſes, the perſons deputing them, if they bee Biſhops, ſhall vpon admonition of their ſuperiour, diſcharge the perſons exceeding the number ſo limitted: if inferiour Ordinaries, they ſhall be ſuſpended from the execution of their Office vntill they haue diſmiſſed the Apparitors by them ſo deputed, and the parties themſelues ſo deputed, ſhall for euer bee remooued from the office of Apparitors: and if being ſo remoued, they deſiſt not from the exerciſe of their ſaid Offices, let them be puniſhed by Eccleſiaſticall cenſures, as perſons contumacious. Prouided, that if vpon experience the number of the ſaid Apparitors bee too great in any Dioceſſe, in the iudgement of the Archbiſhop of Canterbury for the time being, they ſhall by him bee ſo abridged, as hee ſhall thinke meete and conuenient.

¶ Autho-

¶ *Authority of Synods.*

CXXXIX.

A Nationall Synode the Church representatiue.

WHosoeuer shal hereafter affirme, that the Sacred Synode of this Nation in the Name of CHRIST, and by the Kings authoritie assembled, is not the true Church of ENGLAND by representation, let him be Excommunicated, and not restored, vntill hee repent and publikely reuoke that his wicked errour.

CXL.

Synods conclude as well the absent as the present.

WHosoeuer shall affirme, That no maner of person, either of the Clergie or Laitie, not being themselues particularly assembled in the said sacred Synode, are to bee subiect to the Decrees thereof in causes Ecclesiasticall (made and ratified by the Kings Maiesties supreme Authoritie) as not hauing giuen their voyces vnto them, let him be Excommunicated, and not restored vntill hee repent, and publikely reuoke that his wicked errour.

CXLI.

Deprauers of the Synode, censured.

WHosoeuer shall hereafter affirme, That the sacred Synode assembled as aforesaid,

was a company of ſuch perſons as did conſpire together againſt godly and Religious profeſſors of the Goſpel: and that therefore both they and their proceedings, in making of Canons and Conſtitutions in Cauſes Eccleſiaſticall by the Kings authoritie as aforeſaid, ought to bee deſpiſed and contemned, the ſame being ratified, confirmed, and enioyned by the ſaid Regall power, Supremacie, and Authoritie: let them bee Excommunicated and not reſtored, vntill they repent and publikely reuoke that wicked errour.

WE of our princely inclination, *and Royall care for the maintenance of the preſent Eſtate and gouernement of the Church of* ENGLAND, *by the Lawes of this our Realme now ſetled and eſtabliſhed, hauing diligently, with great contentment and comfort, read and conſidered of all theſe their ſaid Canons, Orders, Ordinances, and Conſtitutions agreed vpon, as is before expreſſed; and finding the ſame ſuch, as Wee are perſwaded will be very profitable, not onely to our Clergie, but to the whole Church of this our kingdome, and to all the true members of it, (if they bee well obſerued) Haue therefore for Vs, our Heires, and lawfull Succeſſours, of our eſpeciall Grace, certaine Knowledge, and meere Motion gi-*

uen,

uen, and by these presents doe giue our Royall assen. according to the forme of the sayd Statute or Acte of Parliament aforesayd, to all and euery of the sayd Cannons, Orders, Ordinances and Constitutions, and to all and euery thing in them contained, as they are before written.

And furthermore, Wee doe not onely by our sayd Prerogatiue Royall, and Supreme Authority in causes Ecclesiasticall, ratifie confirme, and establish by these our Letters Patents, the sayd Canons, Orders, Ordinances, and Constitutions, and all and euery thing in them contained, as is aforesayd: but doe likewise propound, publish, & streightly inioyne and commaund by our sayd Authority, and by these our Letters Patents, the same to be diligently obserued, executed, & equally kept by all our louing Subiects of this our kingdome, both within the Prouince of CANTERBVRIE and YORKR, in all points wherein they doe or may concerne euery or any of them according to this Our will and pleasure hereby signified and expressed: and that likewise for the better obseruation of them, euery minister, by what name or title soeuer hee be called, shall in the Parish Church or Chappell where he hath Charge, reade all the sayd Canons, Orders, Ordinances and Constitutions once euery yeere vpon some Sundayes or Holy dayes in the afternoone before Diuine Seruice, diuiding

uiding the ſame in ſuch ſort, as that the one halfe may be read one day, and the other another day: the Booke of the ſaid Canons to be prouided at the charge of the Pariſh betwixt this and the Feaſt of the Natiuitie of our Lord God next enſuing: Straightly charging and commaunding all Archbiſhops, Biſhops, and all other that exerciſe any Eccleſiaſticall Iuriſdiction within this Realme, euery man in his place to ſee and procure (ſo much as in them lyeth) all and euery of the ſame Canons, Orders, Ordinances and Conſtitutions to bee in all points duely obſerued, not ſparing to execute the Penalties in them ſeuerally mentioned, vpon any that ſhall wittingly or wilfully breake, or neglect to obſerue the ſame, as they tender the honour of God, the peace of the Church, the tranquilitie of the Kingdome, and their dueties and ſeruice to Vs their King and Soueraigne.

In witneſſe, &c.

MVSEVM
BRITAN
NICVM

ARTICLES

Agreed upon by the

ARCHBISHOPS and BISHOPS

Of both Provinces, and the whole

CLERGY,

In the Convocation holden at *LONDON*

in the Year 1562.

For the avoiding of Diversities of Opinions,

and for the stablishing of Consent touching

True *RELIGION*.

Reprinted by His Majesties Commandment,

with His Royal Declaration prefixed thereunto.



LONDON,

nted by the Assigns of *John Bill*, *Thomas Newcomb*, and *Henry Hills*, Printers to the Kings most Excellent Majesty. 1681.

His Majesties Declaration.

BEing by Gods Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governour of the Church within these Our Dominions*, We hold it most agreeable to this Our Kingly Office, and Our own Religious zeal, to conserve and maintain the Church committed to our charge, in the unity of true Religion, and in the bond of peace: and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Common-wealth. We have therefore upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following.

That the Articles of the Church of *England* (which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto) do contain the true Doctrine of the Church of *England*, agreeable to Gods Word: which We do therefore ratifie and confirm, requiring all Our loving Subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles, which to that end We command to be new printed, and this Our Declaration to be published herewith.

That We are supreme Governour of the Church of *England*: And that if any Difference arise about the external policy, concerning *Injunctions*, *Canons*, or other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under Our Broad Seal so to do: and We approving their said Ordinances and Constitutions,

providing that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely care, that the Church-men may do the work which is proper unto them, the Bishops and Clergy, from time to time in Convocation, upon their humble desire shall have Licence under our Broad Seal, to deliberate of, and to do all such things, as being made plain by them, and assented unto by Us, shall concern the settled continuance of the Doctrine and Discipline of the Church of *England* now established; from which We will not endure any varying, or departing in the least degree.

That for the present, though some Differences have been ill raised, yet We take comfort in this, that all Clergy-men within our Realm, have always most willingly subscribed to the Articles established; which is an argument to Us, that they all agree in the true usual, literal meaning of the said Articles, and that even in those curious Points in which the present Differences lie, men of all sorts take the Articles of the Church of *England* to be for them; which is an argument again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred years, in different Times and Places exercised the Church of *Christ*, We will that all further curious search be laid aside, and these Disputes shut up in Gods promises, as they be generally set forth to us in the holy Scriptures; and the general meaning of the Articles of the Church of *England* according to them. And that no man hereafter shall either Print or Preach, to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own Sence or Comment to be the meaning of the Article, but shall take it in the Literal and Grammatical Sence.

That if any publick Reader in either Our Universities or any Head or Master of a College, or any other perso

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respectively in either of them, shall affix any new Sence to any Article, or shall publickly read, determine or hold any publick Disputation, or suffer any such to be held either way, in either the Universities or Colledges respectively; or if any Divine in the Universities shall Preach or Print any thing either way, other then is already established in Convocation with our Royal Assent: he, or they the Offenders, shall be liable to Our Displeasure, and the Churches Censure in Our Commission Ecclesiastical, as well as any other: And We will see there shall be due execution upon them.

ARTICLES.

ARTICLES OF RELIGION.

I.

Of Faith in the Holy Trinity.

THere is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

2.

Of the Word or Son of God, which was made very man.

THe Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the Womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were joyned together in one person, never to be divided,

divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

3.

Of the going down of Christ into Hell.

AS Christ died for us, and was buried: so also is it to be believed, that he went down into hell.

4.

Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

5.

Of the Holy Ghost.

THe Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.

6.

Of the sufficiency of the holy Scriptures for salvation.

HOly Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture, we do understand those Canonical Bowks of the Old and New Testament, of whose authority was never any doubt in the Church.

¶ Of

¶ Of the Names and Number of the Canonical BOOKS.

Geneſis.
Exodus.
Leviticus.
Numeri.
Deuteronomium.
Joſue.
Judges.
Ruth.
The 1. Book of Samuel,
The 2. Book of Samuel.
The 1. Book of Kings.
The 2. Book of Kings.
The 1. Book of Chronicles.
The 2. Book of Chronicles.
The 1. Book of Eſdras.
The 2. Book of Eſdras.
The Book of Heſter.
The Book of Job.
The Pſalms.
The Proverbs.
Eccleſiaſtes, or Preacher.
Cantica, or Songs of Solomon
4 Prophets the greater.
12 Prophets the leſs.

And the other Books (as Hierome ſaith) the Church doth read for example of life and inſtruction of manners; but yet doth it not apply them to eſtabliſh any Doctrine; Such are theſe following.

The 3. Book of Eſdras.
The 4. Book of Eſdras.
The Book of Tobias.
The Book of Judeth.
The reſt of the Book of Heſter.
The Book of Wiſdom.
Jeſus the ſon of Sirach.
Baruch the prophet.
The Song of the three Child
The Story of Suſanna.
Of Bel and the Dragon.
The Prayer of Manaſſes.
The 1. Book of Maccabees.
The 2. Book of Maccabees.

All the Books of the New Teſtament, as the are commonly received, we do receive and accoun them Canonical.

7.

Of the Old Teſtament.

The Old Teſtament is not contrary to the New for both in the Old and New Teſtament, eve laſtin

lasting life is offered to mankind by Christ, who is the onely Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the civil Precepts thereof ought of necessity to be received in any Common-wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandments which are called Moral.

8.

Of the three Creeds.

The three Creeds, Nice Creed, Athanasius Creed, and that which is commonly called the Apostles Creed, ought throughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

9.

Of original Birth or Sin.

Original Sin standeth not in the following of Adam (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendred of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth Gods wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, φρόνημα σαρκὸς, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God. And although there is no condemnation for them

that believe and are baptized, yet the Apostle doth confess, That concupiscence and lust hath of it self the nature of sin.

10.

Of Free-will.

The condition of man after the fall of Adam, is such, That he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

11.

Of the Justification of man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works, or deservings. Wherefore, that we are justified by faith only, is a most wholsom Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

12.

Of good Works.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of Gods judgment, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

13.

13.

Of Works before Justification.

WOrks done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesu Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

14.

Of Works of Supererogation.

VOluntary Works besides, over and above Gods Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his sake, then of bounden duty is required: Whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

15.

Of Christ alone without sin.

CHrist in the truth of our nature, was made like unto us in all things (sin onely except) from which he was clearly void, both in his flesh, and in spirit. He came to be a Lamb without spot, who by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John saith) was not in him. But all we the rest (although baptized, and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive our selves, and the truth is not in us.

16.

Of Sin after Baptiſm.

NOt every deadly ſin willingly committed after Baptiſm, is ſin againſt the holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin after Baptiſm. After we have received the holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God (we may) ariſe again, and amend our lives. And therefore they are to be condemned which ſay they can no more ſin as long as they live here, to deny the place of forgiveneſs to ſuch as truly repent.

17.

Of Predeſtination and Election.

PRedeſtination to life, is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath conſtantly Decreed by his Counſel, ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour. Wherefore they which be endued with ſo excellent a benefit of God, be called according to Gods purpoſe by his Spirit working in due ſeaſon: they through grace obey the calling: they be juſtified freely: they be made ſons of God by adoption: they be made like the image of his only begotten Son Jeſus Chriſt: they walk religiouſly in good works, and at length by Gods mercy they attain to everlaſting felicity.

As the godly conſideration of Predeſtination and our Election in Chriſt, is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feel in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, and drawing up their mind to high

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and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation, to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlesnes of most unclean living, no less perilous then desperation.

Furthermore, we must receive Gods promises in such wise as they be generally set forth to us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

18.

Of obtaining eternal Salvation onely by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the law or Sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

19.

Of the Church.

The visible Church of Christ is a Congregation of faithful men, in the which the pure Word of God is Preached, and the Sacraments be duly Ministred, according to Christs Ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch have erred: So also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

20.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and Authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written, neither may it so Expound one place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness and a Keeper of Holy Writ, yet as it ought not to Decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of salvation.

21.

Of the Authority of General Councels.

General Councels may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

22.

Of Purgatory.

The Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

23.

Of miniſtring in the Congregation.

IT is not lawful for any man to take upon him the Office of publick Preaching, or Miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by men who have publick Authority given unto them in the Congregation, to call and ſend Miniſters into the Lords Vineyard.

24.

Of ſpeaking in the Congregation, in ſuch a Tongue as the people underſtandeth.

IT is a thing plainly repugnant to the Word of God, and the cuſtom of the Primitive Church, to have publick Prayer in the Church, or to Miniſter the Sacraments in a Tongue not underſtanded of the People.

25.

Of the Sacrament.

Sacraments ordained of Chriſt, be not onely badges or tokens of Chriſtian mens Profeſſion: but rather they be certain ſure Witneſſes, and effectual ſigns of Grace, and Gods good will towards us, by the which he doth work inviſibly in us, and doth not onely quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel, that is to ſay, Baptiſm and the Supper of the Lord.

Thoſe five commonly called Sacraments, that is to ſay, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown

grown, partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholsom effect or operation: but they that receive them unworthily, purchase to themselves damnation, as S. Paul saith.

26.

Of the unworthiness of the Ministers, which hinder not the effects of the Sacraments.

ALthough in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the Word and Sacraments: yet forasmuch as they do not the same in their own name, but in Christs, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God and in the receiving of the Sacraments. Neither is the effect of Christs Ordinance taken away by their wickedness, nor the grace of Gods gifts diminished from such, as by faith, and rightly do receive the Sacraments ministred unto them, which be effectual because of Christs Institution and Promise, although they be ministred by evil men.

Nevertheless, it appertaineth to the Discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences: and finally being found guilty, by just judgment be deposed.

27.

27.

Of Baptism.

Baptism is not onely a Sign of Profession, and Mark of Difference, whereby Christian men are discerned from others that be not Christened: but it is also a Sign of Regeneration or New Birth, whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the Sons of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed, and grace increased by vertue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

28.

Of the Lords Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another: but rather it is a Sacrament of our Redemption by Christs death: Insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, is a partaking of the Body of Christ: and likewise the Cup of blessing, is a partaking of the Bloud of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ: but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper onely after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs ordinance reserved, carried about, lifted up, or worshipped.

29.

Of the wicked which eat not the Body of Christ in the use of the Lords Supper.

The wicked and such as be void of a lively faith although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the Sign or Sacrament of so great a thing.

30.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: For both the parts of the Lords Sacrament, by Christs ordinance and commandment, ought to be ministred to all Christian men alike.

31.

Of the one Oblation of Christ finished upon the Cross.

The Offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual and there is none other satisfaction for sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

32.

Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the estate of single life, or to abstain from Marriage: Ther-

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fore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

33.

Of Excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publicane, until he be openly reconciled by Penance, and received into the Church by a Judge that hath authority thereunto.

34.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of Countreys, Times, and mens Manners, so that nothing be ordained against Gods Word. Whosoever through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or National Church, hath authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained onely by mans Authority, so that all things be done to edifying.

35.

Of Homilies.

The second Book of Homilies, the several Titles whereof we have joyned under this Article, doth contain a godly and wholsom Doctrine, and necessary for these Times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sirth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understanded of the People.

¶ *Of the Names of the Homilies.*

1 OF the right use of the Church.
2 Against peril of Idolatry.
3 Of repairing and keeping clean of Churches.
4 Of good works, first of Fasting.
5 Against Gluttony and Drunkenness.
6 Against excess of Apparel.
7 Of Prayer.
8 Of the place and time of Prayer.
9 That Common Prayers and Sacraments ought to be ministred in a known Tongue.
10 Of the reverent estimation of Gods Word.
11 Of Alms-doing.
12 Of the Nativity of Christ.
13 Of the Passion of Christ.
14 Of the Resurrection of Christ.
15 Of the worthy receiving of the Sacrament of the Body and Bloud of Christ.
16 Of the Gifts of the holy Ghost.
17 For the Rogation days.

18 Of the ſtate of Matrimony.
19 Of Repentance.
20 Againſt Idleneſs.
21 Againſt Rebellion.

36.

Of Conſecration of Biſhops and Miniſters.

The Book of Conſecration of Archbiſhops and Biſhops, and Ordering of Prieſts and Deacons, lately ſet forth in the time of Edward the Sixth, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration and Ordering: neither hath it any thing that of it ſelf is ſuperſtitious and ungodly. And therefore whoſoever are Conſecrated, or Ordered according to the Rites of that Book, ſince the Second year of the aforenamed King Edward, unto this time, or hereafter ſhall be Conſecrated or Ordered according to the ſame Rites, we decree all ſuch to be rightly, orderly, and lawfully Conſecrated and Ordered.

37.

Of the Civil Magiſtrates.

The Queens Majeſty hath the chief Power in this Realm of England, and other her Dominions, unto whom the chief Government of all Eſtates of this Realm, whether they be Eccleſiaſtical or Civil, in all Cauſes doth appertain, and is not, nor ought to be ſubject to any Foreign Juriſdiction.

Where we attribute to the Queens Majeſty the chief Government, by which Titles we underſtand the minds of ſome ſlanderous folks to be offended: we give not to our Princes the miniſtring either of Gods Word, or of the Sacraments, the which thing the Injunctions alſo lately ſet forth by Elizabeth

our

THE TABLE.

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The Ratification.

FINIS.

INJUNCTIONS

Given by the

KINGS MAJESTY

TO THE

Archbiſhops

OF THIS

REALM,

To be Communicated by them to the Biſhops and the reſt of the Clergy.

Publiſhed by His Majeſties ſpecial Command.



LONDON,
Printed by *Charles Bill* and the Executrix of *Thomas Newcomb* deceas'd, Printers to the Kings moſt Excellent Majeſty. 1694.

To the Most Reverend Father in God, Our Right Trusty and Right Entirely beloved Counsellor, Thomas *Lord Archbishop of* Canterbury: *And to the Most Reverend Father in God,* John *Lord Archbishop of* York.

WILLIAM R.

MOst Reverend Father in God, Our Right Trusty and Right Entirely beloved Counsellor; and Most Reverend Father in God; We Greet you well. We being very sensible, that nothing can more effectually conduce to the Honour and

Glory of God, and the Support of the Proteſtant Religion, than the Protecting and Maintaining of the Church of *England*, as it is by Law eſtabliſhed; which We are reſolved to do to the utmoſt of Our Power; Have therefore upon mature Deliberation with you and other Our Biſhops, by virtue of Our Royal and Supreme Authority, thought fit with the Advice of Our Privy Council to ordain and publiſh the following Injunctions.

An. Do. 1603. I. THat the 24th and 35th Canons concerning Ordinations be ſtrictly obſerved.

II. That every Perſon to be admitted to Holy

holy Orders do signify his Name and the place of his Abode to the Bishop fourteen Days before he is ordained, to the end that enquiry may be made into his Life and Conversation. And that he appear at the furthest on Thursday in Ember-week, that so such who upon Examination shall be found fit, may have time to prepare themselves by Fasting and Prayer, before the day of Ordination.

III. That every Bishop shall be well satisfied, that all Persons that are to be ordained have a real Title with a sufficient Maintenance, according to the 33th Canon, in which matter We require the Bishops to use an especial care. A. D. 1603.

IV. That a Certificate of the Age of the Person to be ordained, be brought, if it can be, out of the Parish Register, or at least a Certificate very well attested.

V. That the part of the 34th Canon, which relates to the giving of Certificates concerning the Lives and Manners of those who are to be ordained, be strictly looked to. And that the Bishops lay it on the Consciences of the Clergy, that they sign no Certificates, unless, upon their own knowledge, they judge the persons to be duly qualified. A. D. 1603.

VI. That

VI. That every Bishop shall transmit, between Michaelmas and Christmas, to the Arch-Bishop of the Province, a List of all such Persons as have been ordained by him during that year, according to the Constitutions in the year 1584. in order to be put in a publick Register, which shall be prepared by you for that Use.

Articuli pro Clero.

VII. That the Bishops shall reside in their Dioceses, and shall take care to oblige their Clergy to such Residence as the Laws of the Land and the Canons do require, particularly the 41st Canon.

A. D. 1603.

VIII. That they who keep Curates, have none but such as are licensed by the Bishop of the Diocese, or in exempt Jurisdictions by the Ordinary of the Place having Episcopal Jurisdiction, as is required both by the Act of Uniformity and the 48th Canon, that so when the Incumbent does not reside, the Bishop, or such Ordinary, may know how the Cure is supplyed; And that no Person shall presume to serve any Cure without Licence from the Bishop, or such Ordinary, upon pain of Suspension.

A. D. 1603.

IX. That you use your most effectual endeavours to suppress the great Abuses occasioned by Pluralities, and restrain them as much as you can, except where the Parishes lie near one another, and the Livings are small:

ſmall: That all Qualifications be careful-ly examined: We being determined to have no Chaplains to be qualified by Us, but ſuch as are admitted to attend upon Us. And that due Caution be taken before any Fa-culty is granted. And that ſuch Perſons as are legally qualified ſhall reſide at leaſt two Months in the Year in each of their Li-vings; and provide a Curate to ſerve where they are not in perſon, with a due Mainte-nance to be determin'd by the Biſhop of the Diocels, unleſs the two Pariſhes lie ſo near, that the Incumbent can conſtantly ſerve both Cures.

X. That the Biſhops ſhall look to the Lives and Manners of their Clergy, that they may be in all things regular and exem-plary, according to the 75th Canon. *A. D.* 1603.

XI. That the Biſhops do uſe their utmoſt Endeavour to oblige their Clergy to have publick Prayers in the Church, not only on Holy-days and Litany-days, but as often as may be, and to celebrate the Holy Sa-crament frequently.

XII. That the Biſhops ſhall require the Clergy to uſe their utmoſt Endeavours, that the Lord's day be Religiouſly obſerved. That they ſet a good Example to their Peo-ple, and exhort them frequently to their Duty herein.

XIII. That

XIII. That the Bishops remind their Clergy to visit the Sick frequently, and require them to perform that Duty with great Care and Diligence according to the
A. D. 1603. 67th Canon.

XIV. That Catechising be duly perform'd
A. D. 1603. according to the 59th Canon.

XV. That the Bishops be careful to Confirm, not only in their Triennial Visitations, but at other convenient Seasons.

XVI. That care be taken, that the Arch-Deacons make their Visitations personally; and that, as much as may be, they live within the Bounds of their Jurisdiction, and do their Duty according to the Canons.

XVII. That no Commutation of Penance shall be made, but by the express Order and Directions of the Bishop himself, which shall be declared in open Court. And that the Commutation-Money shall be applied only to pious and charitable Uses, according to the Articuli pro Clero made in the year 1584. and the Constitutions made in the year 1597.

XVIII. That no Licence for Marriage without Banns shall be granted by any Ecclesiastical

clesiastical Judge, without first taking the Oaths of two sufficient Witnesses, and also sufficient Security for performance of the Conditions of the Licence according to the 102d. and 103d. Canons. A. D. 1603.

THese Injunctions We do require you to transmit to the Bishops of your respective Provinces, to be by them communicated to their Clergy, and to be strictly observed, and often inquired after both by you and them. For as We Esteem it the chief part of Our Princely Care to promote true Religion, as it is established in this Church; and in order thereunto We have determin'd not to dis-

poſe of any Church Preferments in Our Gift, but to ſuch of Our Clergy as We ſhall have reaſon to believe do live moſt exemplarily, and preach and watch moſt faithfully over the People committed to their Charge; So We aſſure Our Self, that theſe Our pious Intentions will be effectually ſeconded by you and the reſt of Our Biſhops; And that you will without Favour or partial Affection, ſtudy to ſuppreſs Impiety and Vice, and to reform all Diſorders, as far as in you lies; Well knowing that nothing

will

will ſo much advance the great ends of Religion, and ſo certainly ſecure and eſtabliſh this Church, as the exemplary Lives and faithful Labours of thoſe who miniſter in it. And ſo We commend Our Self to your Prayers, and bid you very heartily Farewell.

Given at Our Court at Kenſington *the Fifteenth day of* February 169$\frac{4}{5}$. *in the Seventh year of Our Reign.*

By His Majeſties Command,

SHREWSBURY.

INJUNCTIONS
Given by the
KINGS MAJESTY
TO THE
Archbiſhops
OF THIS
REALM,
To be Communicated by them to the Biſhops and the reſt of the Clergy.

Publiſhed by His Majeſties ſpecial Command.



LONDON,
Printed by *Charles Bill* and the Executrix of *Thomas Newcomb* deceas'd, Printers to the Kings moſt Excellent Majeſty. 1694.

K. England, Church of
Injunctions

MVSEVM
BRITAN
NICVM

To the Most Reverend Father in God, Our Right Trusty and Right Entirely beloved Counsellor, Thomas *Lord Archbishop of* Canterbury: *And to the Most Reverend Father in God,* John *Lord Archbishop of* York.

WILLIAM R.

MOst Reverend Father in God, Our Right Trusty and Right Entirely beloved Counsellor; and Most Reverend Father in God; We Greet you well. We being very sensible, that nothing can more effectually conduce to the Honour and

Glory of God, and the Support of the Proteſtant Religion, than the Protecting and Maintaining of the Church of *England*, as it is by Law eſtabliſhed; which We are reſolved to do to the utmoſt of Our Power; Have therefore upon mature Deliberation with you and other Our Biſhops, by virtue of Our Royal and Supreme Authority, thought fit with the Advice of Our Privy Council to ordain and publiſh the following Injunctions.

An. Do. 1603. I. That the 34th and 35th Canons concerning Ordinations be ſtrictly obſerved.

II. That every Perſon to be admitted to

Holy

Holy Orders do signify his Name and the place of his Abode to the Bishop fourteen Days before he is ordained, to the end that enquiry may be made into his Life and Conversation. And that he appear at the furthest on Thursday in Ember-week, that so such who upon Examination shall be found fit, may have time to prepare themselves by Fasting and Prayer, before the day of Ordination.

III. That every Bishop shall be well satisfied, that all Persons that are to be ordained have a real Title with a sufficient Maintenance, according to the 33th Canon, in which matter We require the Bishops to use an especial care. A. D. 1603.

IV. That a Certificate of the Age of the Person to be ordained, be brought, if it can be, out of the Parish Register, or at least a Certificate very well attested.

V. That the part of the 34th Canon, which relates to the giving of Certificates concerning the Lives and Manners of those who are to be ordained, be strictly looked to. And that the Bishops lay it on the Consciences of the Clergy, that they sign no Certificates, unless, upon their own knowledge, they judge the persons to be duly qualified. A. D. 1603.

VI. That

VI. That every Bishop shall transmit, between Michaelmas and Christmas, to the Arch-Bishop of the Province, a List of all such Persons as have been ordained by him during that year, according to the Constitutions in the year 1584. in order to be put in a publick Register, which shall be prepared by you for that Use.

Articuli pro Clero.

VII. That the Bishops shall reside in their Dioceses, and shall take care to oblige their Clergy to such Residence as the Laws of the Land and the Canons do require, particularly the 41st Canon.

A. D. 1603.

VIII. That they who keep Curates, have none but such as are licensed by the Bishop of the Diocese, or in exempt Jurisdictions by the Ordinary of the Place having Episcopal Jurisdiction, as is required both by the Act of Uniformity and the 48th Canon, that so when the Incumbent does not reside, the Bishop, or such Ordinary, may know how the Cure is supplyed; And that no Person shall presume to serve any Cure without Licence from the Bishop, or such Ordinary, upon pain of Suspension.

A. D. 1603.

IX. That you use your most effectual endeavours to suppress the great Abuses occasioned by Pluralities, and restrain them as much as you can, except where the Parishes lie near one another, and the Livings are small:

ſmall: That all Qualifications be careful-ly examined: We being determined to have no Chaplains to be qualified by Us, but ſuch as are admitted to attend upon Us. And that due Caution be taken before any Faculty is granted. And that ſuch Perſons as are legally qualified ſhall reſide at leaſt two Months in the Year in each of their Livings; and provide a Curate to ſerve where they are not in perſon, with a due Maintenance to be determin'd by the Biſhop of the Dioceſs, unleſs the two Pariſhes lie ſo near, that the Incumbent can conſtantly ſerve both Cures.

X. That the Biſhops ſhall look to the Lives and Manners of their Clergy, that they may be in all things regular and exemplary, according to the 75th Canon. A. D. 1603.

XI. That the Biſhops do uſe their utmoſt Endeavour to oblige their Clergy to have publick Prayers in the Church, not only on Holy-days and Litany-days, but as often as may be, and to celebrate the Holy Sacrament frequently.

XII. That the Biſhops ſhall require the Clergy to uſe their utmoſt Endeavours, that the Lord's day be Religiouſly obſerved. That they ſet a good Example to their People, and exhort them frequently to their Duty herein.

XIII. That

XIII. That the Bishops remind their Clergy to visit the Sick frequently, and require them to perform that Duty with great Care and Diligence according to the
A. D. 1603. 67th Canon.

XIV. That Catechising be duly perform'd
A. D. 1603. according to the 59th Canon.

XV. That the Bishops be careful to Confirm, not only in their Triennial Visitations, but at other convenient Seasons.

XVI. That care be taken, that the Arch-Deacons make their Visitations personally; and that, as much as may be, they live within the Bounds of their Jurisdiction, and do their Duty according to the Canons.

XVII. That no Commutation of Penance shall be made, but by the express Order and Directions of the Bishop himself, which shall be declared in open Court. And that the Commutation-Money shall be applied only to pious and charitable Uses, according to the Articuli pro Clero made in the year 1584. and the Constitutions made in the year 1597.

XVIII. That no Licence for Marriage without Banns shall be granted by any Ecclesiastical

eſiaſtical Judge, without firſt taking the Oaths of two ſufficient Witneſſes, and alſo ſufficient Security for perfoꝛmance of the Conditions of the Licence accoꝛding to the 102d. and 103d. Canons. A. D. 1603.

THeſe Injunctions We do require you to tranſmit to the Biſhops of your reſpective Provinces, to be by them communicated to their Clergy, and to be ſtrictly obſerved, and often inquired after both by you and them. For as We Eſteem it the chief part of Our Princely Care to promote true Religion, as it is eſtabliſhed in this Church; and in order thereunto We have determin'd not to diſ-

poſe of any Church Preferments in Our Gift, but to ſuch of Our Clergy as We ſhall have reaſon to believe do live moſt exemplarily, and preach and watch moſt faithfully over the People committed to their Charge; So We aſſure Our Self, that theſe Our pious Intentions will be effectually ſeconded by you and the reſt of Our Biſhops; And that you will without Favour or partial Affection, ſtudy to ſuppreſs Impiety and Vice, and to reform all Diſorders, as far as in you lies; Well knowing that nothing

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will ſo much advance the great ends of Religion, and ſo certainly ſecure and eſtabliſh this Church, as the exemplary Lives and faithful Labours of thoſe who miniſter in it. And ſo We commend Our Self to your Prayers, and bid you very heartily Farewell.

Given at Our Court at Kenſington *the Fifteenth day of* February 169$\frac{4}{5}$. *in the Seventh year of Our Reign.*

By His Majeſties Command,

SHREWSBURY.

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IRECTIONS
TO OUR
h-Biſhops and Biſhops,
FOR THE
ſerving of Unity in the Church,
AND THE
rity of the Chriſtian Faith,
Concerning the
Holy Trinity.

His Majeſties Special Command.



LONDON,
d by *Charles Bill*, and the Executrix of
mas Newcomb, deceas'd ; Printers to the
gs moſt Excellent Majeſty. 1695.

DIRECTIONS

Directions to Our Arch-Biſhops and Biſhops, for the Preſerving of Unity in the Church, and the Purity of the Chriſtian Faith, concerning the Holy Trinity.

WILLIAM R.

MOST Reverend, and Right Reverend Fathers in God, We Greet You well. Whereas We are given to underſtand, That there have of late been ſome Differences among the Clergy of this

Our Realm about their Ways of Expreſſing themſelves in their Sermons and Writings, concerning the Doctrine of the Bleſſed Trinity, which may be of dangerous Conſequence, if not timely Prevented; We therefore, out of Our Princely Care and Zeal for the Preſervation of the Peace and Unity of the Church, together with the Purity of the Chriſtian Faith, Have thought fit to ſend You theſe following Directions, which We ſtraightly Charge and Command You to Publiſh, and to ſee that they be Obſerved within Your ſeveral Dioceſes.

I. That

I. That no Preacher whatsoever, in his Sermon or Lecture, do presume to Deliver any other Doctrine concerning the Blessed Trinity, than what is contained in the Holy Scriptures, and is agreeable to the Three Creeds, and the Thirty nine Articles of Religion.

II. That in the Explication of this Doctrine they carefully avoid all new Terms, and confine themselves to such Ways of Expression as have been commonly used in the Church.

III. That Care be taken in this Matter, especially to observe the Fifty third Canon of this Church, which forbids publick Opposition between Preachers, and that above all things, they abstain from

 bitter

bitter Invectives and Scurrilous Language against all Persons whatsoever.

IV. That the foregoing Directions be also observed by those, who Write any thing concerning the said Doctrine.

And whereas We also understand, That divers Persons, who are not of the Clergy, have of late presumed, not only to Talk and to Dispute against the Christian Faith, concerning the Doctrine of the Blessed Trinity, but also to Write and Publish Books and Pamphlets against the same, and industriously spread them through the Kingdom, contrary to Our known Laws Established in this Realm; We do therefore strictly Charge and Command

You, together with all other Means suitable to Your Holy Profession, to make use of Your Authority according to Law, for the Repressing and Restraining of all such exorbitant Practices. And for Your Assistance, We will give Charge to Our Judges, and all other Our Civil Officers, to do their Duty herein, in Executing the Laws against all such Persons as shall by these Means give Occasion of Scandal, Discord and Disturbance in Our Church and Kingdom.

Given at Our Court at *Kensington* the Third Day of *February*, 1695. In the Seventh Year of Our Reign.

By His Majesties Command,

SHREWSBURY.

England Church &c

20

Aduertiſments

partly for due order in the publique administration of common prayers and vsinge the holy Sacramentes, and partly for the apparell of all persons ecclesiasticall, by vertue of the Queenes maiesties letters commaunding the same, the xxv. day of Januarye, in the seuenth yeare of the reigne of oure Soueraigne Lady ELYZABETH, by the grace of God, of Englande, Fraunce and Irelande Queene, defender of the faith, &c.

LONDINI.

Cum priuilegio ad imprimendum solum.

The Preface.

THe Queenes maiesty of her godly zeale calling to remembraunce how necessary it is to thauaũcemẽt of gods glory, and to the establishment of Christes pure Religion for all her louinge subiectes, especially the state Ecclesiasticall to be knitte together in one perfect vnity of doctrine, and to bee conioyned in one vniformity of Rites and Maners in ỹ ministration of gods holy word, in open prayer and ministration of Sacramentes, as also to bee of one decent behauiour in theyr outewarde apparell, to be knowen partly by theyr distinct habits to be of that vocation (who shoulde be reuerenced the rather in theyre offices, as Ministers of the holye thinges whereto they be called) hath by her letters directed vnto the Archebyshop of Canterbury and Metropolitane, required, enioyned and straightlye charged, ỹ with assistance and conference had with other byshops, namely suche as be in cõmission for causes ecclesiasticall, some orders myghte be taken, whereby all diuersities and varieties among them of the clergy and the poeple (as breadinge nothing but contention, offence and breach of common charity, and be against the lawes, good vsuage and ordinaunces of the Realm) might be reformed and redressed, and brought to one manner of vniformitye throughout ỹ whole Realme, that the poeple maye thereby quietly honor and serue almightye God in truthe, concord, vnity, peace and quietnes, as by her

maiesties saide letters moze at large dothe appeare. Whervppon by diligent conference and communication in the same, and at laste by assent and consent of the persons before said, these ozders and rules ensuing, haue beene thought meete & conuenient to be vsed and folowed: not yet prescribing these rules as lawes equiualent with the eternall wozde of God, & as of necessitye to binde the consciences of her subiectes in the nature of them considered in them selues: Oz as they shoulde adde anye efficacy, oz moze holines to the vertue of publique prayer and to the Sacraments, but as temporall ozders mere Ecclesiasticall, without anye vaine superstition, and as rules in some parte of discipline concerning decency, distinction, and ozder foz the time.

Articles for doctrine, & preachinge.

Firſt, that al they which ſhalbe admitted to preache, ſhalbe diligentlie examined for their cõformytie in vnitie of doctrine, eſtabliſhed by publique authoritie: and admoniſhed to vſe ſobriety and diſcretion in teachinge the people, namelye in matters of controuerſy: and to conſider the grauity of their office, & to foreſee with diligence the matters which they will ſpeake, to vtter them to the edification of the Audience.

Item, that they ſett owte in theire preaching the reuerent eſtimation of the holie Sacramentes of Baptiſme and the Lordes ſupper: exciting the people to thoften and deuoute receauing of the holy cõmunion of the bodie and bloude of Chriſt, in ſuche ſoume as is already preſcribed in the booke of Common praier: and as it is further declared in an Homelye concernynge the vertue and efficacie of the ſaid Sacramentes.

Item, that they moue the people to all obedience, aſwell in obſeruation of the orders appointed in the booke of Common ſeruice, as in the Queenes Maieſties Inſtructions, as alſo of all other ciuil due tyes due for ſubiectes to doe.

Item, that al licences for preaching, graunted out by the archebyſhop & byſhopes within the prouince of Canterbury, bearing date before the furſte day of

Item, in the mynistration of the holy Communyon in cathedrall and collegiat churches, the principal mynister shall vse a cope, with gospeller and epistoler agreablye: and at all other praiers to be said at that Communion table, to vse no Copes but Surplesses.

Item, that the Deane and Prebendaries weare a surples with a silke hoode in the quier: and when they preache in the Cathedrall or collegiate church, to weare theyre hoode.

Item, that euerie minister sayeng anye publique praiers, or ministring the Sacramentes, or other rites of the churche, shall weare a comely surples with sleues, to be prouided at the charges of the parishe: and that the Parishe prouide a decent table standinge on a frame, for the Communion table.

Item, they shall decentlie couer with Carpet, silke or other decent coueringe, and withe a fayre lynen cloth (at the tyme of the ministration) the communyon table: and to sett the tenne Commaundementes vppon the East walle ouer the said table.

Item, that all communicātes do receaue kneeling, and as is appointed by the lawes of the Realme, and the Queenes maiestyes Iniunctions.

Item, that the fonte be not remoued, nor that the Curate do baptise in parishe Churches in any Basons, nor in anye other forme then is alredie prescribed

scribed, without charging the parent to be present or absente at the Christeninge of his child, althoughe the Parent may be present or absēt, but not to answere as Godfather for his chyld.

Item, that no childe be admitted to aunswere as Godfather or godmother, excepte the childe hathe receaued the Communion.

Item, that ther be none other holidayes obserued besides the Sundaies, but onely suche as be set out for holydaies, as in the Statute Anno quinto & sexto Edwardi sexti, & in the newe kalender authorised by the Queenes maiestie.

Item, that when anye Christian bodye is in passinge, that the bell be tolled, and that the Curate be specialle called for to comforte the sick person: and after the time of his passinge, to ringe no more but one shorte peale: and one before the buriall, and an other shorte peale after the buriall.

Item, that on Sundaies ther be no shoppes opē, nor artificers commonly goinge aboute their affaires worldlye. And that in all Faires and common markets, falling vppon the sunday, ther be no shewinge of any wares before the Seruice be doue.

Item, that in the Rogation daies of procession, they singe or saye in Englishe the twoo Psalmes beginnynge, Benedic anima mea, &c. with the Letanye and suffrages there vnto, with one Homelye of thankes geuing to God, already deuised and diuided into foure partes, without addition of anye superstitiouse ceremonyes heretofore vsed.

Articles for certaine orders in eccle-siasticall policy.

FIrst, against the daie of gyuing of orders appointed, the byshop shal geue open monitiõs to all men, to except against such as they know not to be worthy, either for life or conuersation. And there to giue notice that none shall sewe for orders, but within theire owne Dioces where they were born, or had theire longe tyme of dwelling, except suche, as shalbe of degree in the Vniuersities.

Item, that younge Preistes or ministers, made or to be made, be so instructed, ỹ they be able to make apte answeres concerning the forme of the Catechisme prescribed.

Item, that no Curate or minister be permitted to serue without examination and admission of ỹ Ordinarye or his deputy, in writing, hauing respect to the greatnes of the Cure, & the meetenes of the partie: and that the sayd ministers if they remoue from one Dioces to an nother, be by no meanes admitted to serue, without testimony of the Diocesan from whence they comme, in writing, of their honestye, and abilitie.

Item, that the Byshopp do call home once in the yeare any prebendary in his Church, or beneficed in the Dioces whiche studieth at the Vniuersities, to knowe how he profiteth in learninge: and that he

be

be not suffered to be a seruinge or a waytinge man dissolutely.

Item, that at the Archedeacons visitation, the Archedeacon shall appoint the Curates to certaine tayes of the newe Testamente, to be conde without booke. And at theire next Synode to exact a reherssall of them.

Item, that the Churchewardens once in the quarter declare by theyre Curates in billes subscribed with their handes to the ordinary or to the nexte officer vnder him, who they be which will not readyly pay their penalties for not commynge to goddes diuine seruice accordingly.

Item, that the Ordinaries do vse good diligente examunation, to foresee all Simoniacall pactes or couenauntes with the patrons or presenters, for the spoile of their glebe, tithes, or manion houses.

Item, that no persons be suffered to marye within ỹ Leuitical degrees mẽtioned in a table set forth by the Archebr shoppe of Canterburye in that behalfe, Anno Domini 1563. and if any such be, to be separated by order of lawe.

Articles for outwarde apparrel of persons Ecclesiasticall

First, that all Archebyshoppes & Byshoppes do vse & cõtinewe their accustomed apparrell.

Item, that all Deanes of cathedrall churches, Masters of Colledges, al Archedeacons, and other dignities in cathedrall churches: doctors, bachilers of Diuinitye and Lawe, hauinge anye Ecclesiasticall lyuing, shall weare in their common apparrel abrode, a side gowne with sleues streighte at the hand, without any cuttes in the same. And that also without any falling cape: and to weare typpets of sarcenet, as is lawfull for them by thact of Parliament, Anno 24 Henrici octaui.

Item, that all doctors of Physick, or of any other faculte, hauing any lyuinge ecclesiasticall, or anye other that may dispende by the churche one hũdred markes, so to be estemed by the fruits or tenthes of their promotions: and all Prebendaries whose promotions be valued at twẽty pound or vpward, weare the like apparrell.

Item, that they and all ecclesiasticall persons, or other hauinge any ecclesiasticall liuinge, do weare the cappe appointed by the Iniunctions. And they to weare no hattes but in their iourneinge.

Item, that they in theyre iourneinge do weare theire clokes with sleeues put on, and like in fasshi-

on to

on to their gowns, without gardes, welts, or cuts.

Item, that in their priuate howses and Studies, they vse their owne liberty of comely apparrell

Item, that all inferiour Ecclesiasticall persons shal weare longe gounes of the fashion aforesaid, and cappes as afore is prescribed.

Item, that all poore Parsons, vicars and curates do endeuor themselues to conforme their apparrell in like sorte, so soone and as conuenientlye as their abilitye will serue to the same. Prouided that their abilitye be iudged by the Bysshop of the Dioces. And yf their abilitye will not suffer to buye them longe gownes of the forme afore prescribed, that then they shall weare their shorte gownes, agreable to the forme before expressed.

Item, that al suche persons as haue ben or be Ecclesiasticall, and serue not the ministerye, or haue not accepted or shall refuse to accepte the othe of obedience to the Queenes Maiestie, doe from hence furthe abrode weare none of the sayd apparrell of the forme & fasshion aforesaide, but to go as mere laye men, till they be reconciled to obedience: & who shall obstinately refuse to do the same, that they bee presented by the Ordinarye to the Commissioners in causes Ecclesiasticall, & by them to be reformed accordinglye.

K. of Britain & Ireland George I. King

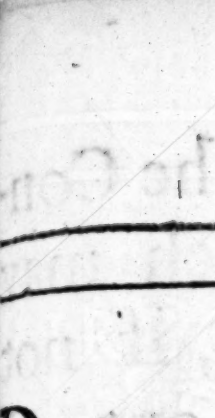
DIRECTIONS
TO OUR
Archbiſhops, and Biſhops,
For the Preſerving of
UNITY in the CHURCH,
AND THE
PURITY of the Chriſtian Faith,
Concerning the
Holy Trinity;
AND ALSO,
For Preſerving the PEACE and QUIET of the STATE.

By His Majeſties Special Command.

LONDON, Printed by *John Baskett*, Printer to the Kings moſt Excellent Majeſty, And by the Aſſigns of *Thomas Newcomb*, and *Henry Hills*, deceas'd. MDCCXIV.

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ECTIONS *to Our Archbiſhops, nd Biſhops, for the Preſerving f Unity in the Church, and the urity of the Chriſtian Faith, ncerning the Holy Trinity; nd alſo for Preſerving the eace and Quiet of the State.*

EORGE R.

OST Reverend, and Right Reverend Fathers in God, We greet you well: Whereas We are given to underſtand, That there have of late been great rences among ſome of the Clergy of Our Realm, about their ways of Ex- ing themſelves in their Sermons and ings concerning the Doctrine of the ed Trinity: And whereas alſo unuſual rties have been taken by ſeveral of the Clergy, in intermeddling with the Af-

fairs of State and Government, and the Constitution of the Realm, Both which may be of very dangerous Consequence, if not timely prevented: We therefore, out of Our Princely Care and Zeal for the Preservation of the Peace and Unity of the Church, together with the Purity of the Christian Faith, and also for Preserving the Peace and Quiet of the State, Have thought fit to send you these following Directions, which We straitly Charge and Command you to Publish, and to see that they be observed within your several Dioceses.

I. That

THAT no Preacher whatsoever, in his Sermon or Lecture, do presume to deliver any other Doctrine concerning the Blessed Trinity, than what is contained in the Holy Scriptures, and is agreeable to the Three Creeds, the Thirty nine Articles of Religion.

II. That in the Explication of this Doctrine they carefully avoid all new Terms, and confine themselves to such ways of Expression as have been commonly used in the Church.

III. That Care be taken in this Matter, especially to observe the Fifty third Canon of this Church, which forbids publick Opposition between Preachers, because (as that Canon Expresses it) there groweth thereby much Offence and Disquietness among the People: And that above all things, they refrain from bitter Invectives and Scurrilous Language against all Persons whatsoever.

IV. That none of the Clergy in their Sermons or Lectures, presume to intermeddle in any Affairs of State or Government, or the Constitution of the Realm, save only on such Special Feasts and Fasts as are or shall be appointed by Publick Authority. And then, no further than the Occasion of those Days shall strictly require. Provided always, that nothing in this Direction shall be understood to discharge any Person from Preaching in Defence of Our Regal Supremacy Established by

Law, as often, and in such manner, as the First Canon of this Church doth require.

V. That the foregoing Directions be also Observed by those who Write any thing concerning the said Subjects.

VI. Whereas also We are Credibly Informed, That it is the Manner of some in every Diocese, before their Sermon, either to use a Collect and the Lord's Prayer, or the Lord's Prayer only, (which the Fifty fifth Canon prescribes as the Conclusion of the Prayer, and not the whole Prayer) or at least to leave out Our Titles, by the said Canon required to be Declared and Recognized: We do further Direct, That you Require your Clergy, in their Prayer before Sermon, That they do keep strictly to the Form in the said Canon contained, or to the full Effect thereof.

VII. And whereas We also understand, That divers Persons who are not of the Clergy, have of late presumed not only to Talk and to Dispute against the Christian Faith, concerning the Doctrine of the Blessed Trinity, but also to Write and Publish Books and Pamphlets against the same, and industriously Spread them through the Kingdom, contrary to the known Laws in that behalf made and enacted; and particularly to one Act of Parliament made in the Ninth Year of King William the Third, Intituled, An Act for the more Effectual Suppressing of Blasphemy and Prophaneness:

We

We taking all the Matters above-mentioned into Our Royal and Serious Consideration, and being desirous to Do what in Us lies, to put a Stop to these Disorders, do strictly Charge and Command you, together with all other Means suitable to your holy Profession, to make use of your Authority according to Law, for the Repressing and Restraining of all such Exorbitant Practices. And for your Assistance, We will give Charge to Our Judges, and all other Our Civil Officers, to do their Duty herein, in Executing the said Act, and all other Laws, against all such Persons as shall, by these means, give Occasion of Scandal, Discord, and Disturbance in Our Church and Kingdom.

Given at Our Court at *St. James's*, the Eleventh Day of *December*, 1714. In the First Year of Our Reign.

By His Majesties Command,

TOWNSHEND.

FINIS.